CONCISE DICTIONARY

OF

EGYPTIAN ARCHAEOLOGY

CONCISE DICTIONARY
OF
EGYPTIAN ARCHAEOLOGY

METHUEN & CO.
36 ESSEX STREET W C
LONDON
1902

PREFACE

THIS little book has been prepared for publication with the idea of offering to students and to travellers in Egypt a handy book of reference, which contains in a condensed form information that would otherwise have to be sought for in various large volumes. References have only occasionally been given, but a bibliography of the works consulted has been placed at the end of the book

A selection only of kings' names has been inserted

In illustrating the figures of the Egyptian gods the form most frequently represented on the monuments has in each case been chosen. It has not been possible, from want of space, to depict more than one aspect or one set of attributes

The system of transliteration adopted will be found under the heading "Hieroglyphs." In the case of particular names, where the Greek or some other form has become familiar to the general reader, the word has not been transliterated, but the more common spelling has been used, such as in Thothmes, Isis, Serapis, &c.

The scarab on the cover is copied from a fine green specimen in the possession of Miss Molyneux, Pitlochry

MARY BRODRICK
ANNA ANDERSON MORTON

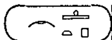
A CONCISE DICTIONARY

OF

EGYPTIAN ARCHAEOLOGY

A

Āāḥ, who is purely a moon God, shares with Khensu and Thoth the emblems of the lunar crescent and solar disk. He is sometimes connected with Thoth (*q.v.*).

Āāḥ-ḥetep I. 

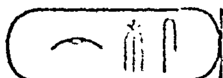
Wife of Seqenen-Rā III, an obscure king of the end of Dynasty XVII. and mother of Āāhmes I, first king of the XVIIIth Dynasty. In 1860, the diggers of M. Mariette discovered at Thebes the coffin of this queen, but M. Mariette being unfortunately absent at the time, the mummy was robbed of many valuable articles. The coffin cover is in the shape of a mummy, and is gilt from top to bottom. The articles found in the coffin included a double-hinged bracelet with gold figures, on a groundwork of blue enamel;

Āāḥ.

a large bracelet opening with a hinge; an axe with a handle of cedar-wood covered with gold-leaf and ornamented with lapis lazuli, carnelian and turquoise; a dagger in a sheath of gold; a gold chain with pendant scarabaeus; a large gold collar with hawks' heads at each end, etc. These objects are now in the Cairo Museum.

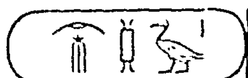
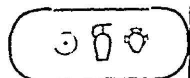
Āāḥ-ḥetep II. She was the daughter of Queen Nefertări and Āāḥmes I., and wife of Āmen-ḥetep I. (Dynasty XVIII.).

Āāḥmes I. *Neb-peḥti-Rā.* First king of Dynasty



XVIII., cir. 1587 B.C. Nefert-ări was his queen, and he had by her six children. Āāḥmes began the great war of independence which resulted in the expulsion of the Hyksos. He captured their capital *Ḥat-uārt* (Tanis?) and drove them into the Palestine desert. He then subjugated the Mentiu, or Bedawin. Turning south he went up the Nile to Semneh and repelled the Ethiopians. The body of Āāḥmes, in a fair state of preservation, is in the Cairo Museum. He appears to have died in the prime of life.

Āāḥmes se-Nit, *Khnem-āb-Rā*, Amāsis II., Dynasty

XXVI., B.C. 572-528. He married the princess Ānkhs-en-Rā-Nefert, daughter of Psammetichus II. This Pharaoh encouraged commercial enterprise by opening Naukratis (*q.v.*) to Greek traders both as a free port and as a place of settlement. He also conquered Cyprus, and made an alliance with Croesus, king of Lydia, in the hope of stemming the tide of Persian invasion.

Åalu, Fields of. In the legend of the "Destruction of Mankind," found in the tomb of Seti I and elsewhere, we learn how that Rā, tired of ruling disobedient people on earth, retired to the sky "His desire was fulfilled, and having reached the upper regions, he inspected the territory which he had there chosen for his own, declared his purpose of gathering many men about him in it, and created for their future accomodation the various divisions of the heavenly world. His majesty spake. 'Let there be set a great field,' and there appeared the Field of Rest, 'I will gather plants in it,' and there appeared the Field of *Aaru* (Aalu), 'Therein do I gather as its inhabitants things which hang from heaven, even the stars'" (Erman) It was to this part of the divine world that souls made their way on the death of the body. The "Book of the Dead" speaks of it as "the field which produced the divine harvests," which the blessed departed spent their time in harvesting. The barley here grew to seven cubits in height The fields of Åalu were surrounded by a wall of iron, broken by several doors, and traversed by a river; the ways which led to it were mysterious. The idea has been compared to the Greek Elysian fields.

[illegible]

upon the walls of the tomb of Khnem-hetep II. at Beni Hasan; where they have a distinctly Semitic type of face, are coloured yellow, and wear the beard—forbidden to the Egyptians. Their clothes are of a shape and colour peculiar to themselves.

Āāni The Egyptian name for cynocephalus (*q.v.*).

Abbott *See* PAPYRI

Abydos Greek name for *Abet*, capital of the eighth nome of Upper Egypt, site near the modern Girgeh.

Chief deity An-ḥur. Seti I. and Ramses II. built fine temples here. Abydos was a burial place from time immemorial. Petrie has found there the earliest known royal tombs; they appear to belong to the Ist and IInd Dynasties. Tradition says that it was the burial place of Osiris, and hence the custom of bringing the dead, if not to be buried, at least to rest in the sacred precincts for a time. (*See* THIS.)

Abydos, Tablets of. One of these was discovered in 1818 by Bankes and given to the British Museum. It is much damaged. The other was found by Dümichen in 1864, and is still in the temple. The first tablet gives the names of the chief kings who reigned over Egypt from Mena to Ramses II. The second tablet, which begins with Mena and ends with Seti I., gives the names of seventy-five kings. It is therefore not a complete list, but it is valuable as giving the kings in their right historical or chronological order.

Acacia. There are now several kinds in Egypt, but probably those mentioned on the monuments as *Shenti* and *Ashu* were respectively the Arab "sont" tree, or *acacia Nilotica*, and the *acacia Seyal*. The flora of Egypt being so limited, these were of immense importance as being almost the only trees affording wood for carpentering purposes. The wood was also used for making statues.

Achoris. A king of Dynasty XXIX., who according to Diodorus Siculus, joined forces with the King of Cyprus in an unfortunate campaign against Artaxerxes II.

Ādet. One of the names of the solar bark.

Agriculture. The extraordinary fertility of the soil rendered agriculture in one sense an easy matter. The land uncovered after the inundation would pro-

duce easily three or four successive crops But a great amount of irrigation was necessary in order to bring the later crops to perfection For this the *Shadoof* (*q v.*) was largely used, and men also carried two pots attached to a yoke over the shoulders The implements in use in ancient times were very much like those still used by the Fellâhin The clumsy wooden plough was attached to the horns of a yoke of oxen The hoes were of wood, with broad blades and short handles. The seed having been sown, it was then trampled into the stiff muddy soil by sheep being driven over it The corn when ripe was cut with a small sickle, not near the earth, but just under the ears. The sickle is in most cases short-handled, slightly curved and made of wood, set with flint teeth, so that

most frequently done by donkeys under the Old Empire, but later, oxen were usually employed Barley and wheat are both represented on the monuments, and occasionally a crop which is in all probability the modern *dhurra*. This crop was pulled up by the roots, and the heads separated from the stalks by a peculiar implement that looks like a comb

Certain papyri and tomb inscriptions give most doleful accounts of the hard life and miserable condition of the agricultural labourer. This poverty is not necessarily to be attributed to harsh treatment from their superiors, but rather to their own improvidence

Ȧhi A form of HARPOCRATES (*q v.*), son of Hathor.

Ahu. A variant of the name of the god TUM or ATUM (*q.v.*)

Akhmim. The Apu of the Egyptians, Panopolis of the Greeks, and Shmin or Chmim of the Copts. It was famous in ancient days for its linen weavers and stone cutters. Nestorius died there in banishment. There is a very extensive necropolis, in which many interesting MSS. have been found—notably the fragment of the pseudo-gospel of Peter.

Alabaster was used a great deal by the Egyptians for statues, sarcophagi, and vases of many kinds. The chief quarries were at a place called *Hat Nub.* There is another quarry in the desert behind Dowadiyeh, on the east bank near Minieh. There is alabaster near Asyût, but it is not sufficiently compact to admit of being quarried for use.

Alphabet. *See* HIEROGLYPHS.

Altar. Although small altars or "tables of offerings" appear frequently in the pictures and wall decorations of temples and tombs, only one genuine altar has been found in a temple. It is in a court on the north side of the upper court of the temple of Dêr el Baḥri (Dynasty XVIII.), and is a large stone platform measuring about 16 ft. 5 ins. by 13 ft. 9 ins., and about 5 ft. 3 ins. high. There are steps up to it on the west side by which the priest mounted, and thus faced the east. This altar was discovered by M. Naville during his recent excavations; until then, such a form of altar was only known from the wall-paintings at Tel el Amarna.

Āmām.

Āmām. The Egyptian name for what is usually called the "Devourer." A composite creature, part lioness, part hippopotamus, part crocodile, frequently depicted seated on a small pylon. She is figured in the pictures of the judgment before

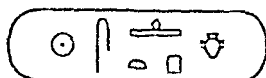
Amen. A god who is more frequently [illegible] conjunction with Rā than alone. His name [illegible] "the hidden one" Of all the gods perhaps [illegible] the one most universally worshipped, though [illegible] always in conjunction with some other god. [illegible] was fused with Rā, with Amsu, or Khnemu. [illegible] original *rôle* probably was as a god of the [illegible] late times "much mystic philosophy was [illegible] of his name" (*See* AMEN RĀ, AMSU.)

Amen-em-ḥāt A name borne by four [illegible] Dynasty XII, but not confined to the [illegible] It originated probably in a war cry [illegible] front!" One of the finest tombs at [illegible]

[illegible] From the inscriptions [illegible] made expeditions with, or on behalf [illegible] master. One of these expeditions [illegible] black people of Cush, on the southern [illegible]

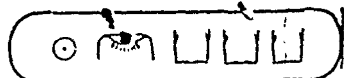
Under Mentu-ḥetep of Dyn[illegible] Amen-em-ḥāt received orders to [illegible] sarcophagus and its cover from [illegible] eternal resting-place of his lord

Àmen-em-ḥāt I., *Se-ḥetep-ab-Rā*, first king and



founder of Dynasty XII., cir. 2778-2748 B.C., probably of Theban origin, and most likely a descendant of the Àmen-em-ḥāt (*q.v.*) who was a prince under Mentu-ḥetep of Dynasty XI. His wars of aggression in all quarters have been recorded in rock inscriptions and papyri He and his successors are known as much for their wise home government as for the glory of their victories abroad. Something of the internal conditions of the country may be learnt from the "Story of Se-Nehat." The temple to Amen at Thebes was founded by Àmen-em-ḥāt I., and there he set up a red granite portrait of himself. During the last ten years of his reign he associated with him on the throne his young son, Usertsen. It was for this son that he wrote the "Precepts" contained in the Sallier Papyrus II. From a papyrus of Berlin ("Les Papyrus de Berlin," par M. Chabas) it would seem that there was some mystery about his death.

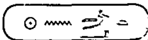
Àmen-em-ḥāt II., *Nub-Kau-Rā*, third king of Dyn-



asty XII., and Son of Usertsen I., with whom he shared the throne for some years. He followed the example of his predecessors in extending the southern boundary of his possessions, building well-fortified places on the frontier to protect the people from the incursions of negroes. The region was important on account of its gold and precious stones. An inscribed stone at Abydos commemorates certain explorations in the conquered country in search of the precious products. One of these expeditions, led by a distinguished official named Se-Hathor, penetrated beyond the Second

Cataract to the land of *He-ha*. At Tanis, a life-size black granite statue of Nefert wife of Amen-em-ḥāt, has been discovered. Besides the traces of his work at Arsinoe (*see* "Hawara, Biahmu, and Arsinoë," Petrie), we have records at Karnak that he added some work to the temple begun there by his father. After reigning for twenty-nine years, Amen-em-ḥāt associated his son Usertsen II. on the throne with him.

Ȧmen-em-ḥāt III, *Maāt-en-Rā*, cir. 2622-2578 B.C.

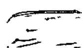


sixth king of Dynasty XII. Two daughters of the king are known, the princesses Ptah-nefern and Seb[illegible]-neferu. The pyramid of this king stands at Hawara [illegible] the entrance to the Fayûm. It is built of brick [illegible] with limestone. The Labyrinth (*q.v.*) was the work [illegible] Ȧmen-em-ḥāt III., and his daughter Sebek-[illegible]. To this monarch must be attributed the [illegible] the Fayûm province, and the conversion [illegible] natural basin of the oasis into the celebrated [illegible] Moeris. At Semneh and Kummeh are [illegible] of high Nile registers taken during this reign.

Amen-em-ḥāt IV., *Maāt-kheru-Rā*, cir. [illegible] B.C., seventh king of Dynasty XII. Very [illegible]

of this king, but his reign marks [illegible] XIIth Dynasty.

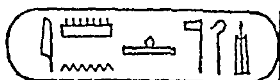
Ȧmen-ḥetep I., *Zeser-ka-Rā*, cir. [illegible]



Dynasty XVIII. Very [illegible]

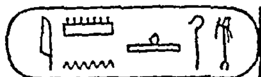
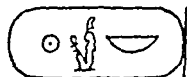
of this king, and for it we are chiefly dependent upon the inscriptions from the tombs of Āāḥmes and Pen-nekheb at El Kab. From them we learn that the king made a short but effectual raid into Cush or Nubia, and after that undertook a successful campaign against the Amukehak, who were probably a Libyan people. Āmen-ḥetep I. had two queens—Āāḥ-ḥetep II. and Sensenb—by whom he had six children. He was succeeded by Thothmes I., the son of the latter. The mummy of this king is in the Cairo Museum.

Āmen-ḥetep II., *Āa-kheperu-Rā*, Dynasty XVIII.,



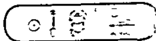
cir. B.C. 1449-1423. His queen was Ta-āa, and he had several sons, by one of whom, Thothmes IV., he was succeeded. As usual, he made a raid into Asia, the success of which is chronicled upon the walls of the temples of Amada and Karnak. He appears also to have been into Nubia, as we hear of "the other enemy" being "hung upon the wall of the town of Napata to show forth all the victories of the king among all the people of the negro land."

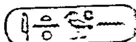
Āmen-ḥetep III., *Neb-maāt-Rā*, the Nimmuriya of

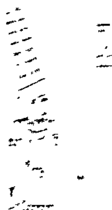
the Tel el Amarna tablets, Dynasty XVIII., cir. B.C. 1414-1379. His queens were Tyi, daughter of Yuaa and Thuaa, and Kirgipa. He had two sons and five daughters. His son Āmen-ḥetep IV. succeeded him. In the fifth year of his reign he went on a campaign into Ethiopia, but apart from this there is nothing to record. Under him began the first signs of that religious change which, in his son's time, became a reformation.

Amen-hetep IV *Nefer-kheperu-Rā*, Dynasty XVIII

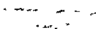


Called afterwards *Khu-en-Aten*, 

cir. B.C. 1383-1365 He married [illegible] daughters. The fame of this king rests [illegible] the reformation in the religion of the [illegible] he brought about He endeavoured [illegible] spiritual worship in the adoration of the [illegible] disk, and finding the opposition of the [illegible] be insurmountable, he removed his [illegible] known as Tel el Amarna, where, [illegible] sought to inculcate these new [illegible] moral tone of the people. Of the [illegible] impersonation of truth, alone [illegible] recognized Unfortunately for the [illegible] died young, and within a few years of his death all traces of the Aten worship had passed away A successful endeavour, though only temporary, was also made to free art from the priestly conventionalities which were ruining it, and the arts and crafts of this reign show [illegible] efforts to copy from [illegible] The sculptures and paintings of birds, animals and plants [illegible] markable for their freedom from the usual stilted [illegible] (*See* ATEN)



Åmen-Rā. A [illegible] the gods Åmen and [illegible] chief seat of his [illegible] Thebes He is [illegible]



sented as standing, and holding in one hand the *user* sceptre, and in the other the *ānkh*. On his head are two tall plumes of feathers, from the back of which hangs a cord. (*See* ÀMSU and RĀ.)

Àment. A goddess who occasionally takes the place of Mut at Thebes. She was a feminine form of Àmen, sometimes represented with a sheep's head, and sometimes with a human head and the crown of Lower Egypt.

Àmenti. "The Hidden Land," the other world, which was in the west with the settting sun. Osiris is its lord, and he rules over the dead. An idea of the Egyptian conception of the Àmenti may be gathered from the pictures on the walls of the tombs of Seti I. and other kings, where the "Book of that which is in the Underworld," is inscribed and fully illustrated. The difficulties that have to be overcome by the Sun-god (Rā) during his nightly journey through the underworld are there described. It is divided into twelve sections, defined by fields, or cities, or dwellings, through all of which runs a river, on which, in a bark, the Sun travels again to the eastern horizon. Many demons of human and animal form, especially those in the form of serpents, beset his path. "He who dwells in Àmenti" is Osiris in the form of a mummy. The dead, being identified with Osiris, overcame all their adversaries, and as the Sun-god passed through the night to rise again in the east, so they expected in like manner to pass through Hades to the blessed life. An inscription of the time of Cleopatra speaks thus: "For as for Àmenti it is a land of sleep and darkness, a dwelling wherein those who are there remain. They sleep in their mummy forms, they nevermore awake to see their fellows, they behold neither their fathers nor their mothers, their heart is careless of their wives and children. . . . Since I came into this valley I know not where I am. I long for the water that floweth by me. I desire the breeze on the bank of the river, that

it may refresh my heart in its distress. For the name of the god who ruleth here is 'Utter Death,'" etc

Amset or MESTHA, one of the four funerary genii to whom the canopic jars were dedicated, and who represented the cardinal points. Some texts say they were the children of Horus, others that Osiris was their father. Figures of these gods have been found in faïence, and occasionally in bronze (*See* CANOPIC JARS.)

AMSU.

Amsu, called also Min, Amsi, Ames, or Khem, the ithyphallic nome god of Panopolis, the *Apu* of ancient Egypt, and the modern Akhmim (*q.v.*). As representing the generative power of nature he is sometimes identified with Amen-Rā and called Min-Amen or Amen-Amsu He is represented on the monuments as a tightly swathed figure with only one arm free, that being raised as if waving the *flagellum* it holds above the head For head-dress he wears the long plumes of Amen. Behind him there are usually growing plants.

Petrie found statues of this god at [illegible] it probable that he was brought by [illegible] from the land of Punt.

Amt or PI-UAZ The capital of [illegible] nineteenth nome of Lower Egypt. The [illegible] Nebêsheh marks its site. [illegible] formed the triad worshipped there. [illegible] for its wine

Amulets, or objects to [illegible] powers of protection, [illegible] disposed in and about [illegible] are inscribed with [illegible]

and several are mentioned in the "Book of the Dead." They were used from the earliest times. Every kind of stone or rock besides *frit* was used in their composition, but some were of more value, made in one particular stone or colour. Amethyst, garnet, turquoise, agate, jasper, lapis lazuli, felspar, obsidian, amber, hematite, malachite, granite, serpentine, and porphyry were *all* used, and the harder the substance the finer the work.

Scarab. (*q.v.*)

☥ *Ankh* symbolizes life, possibly "the life which remains to one even after death," but it is difficult to tell what the figure represents. It was one of the most important of the amulets, and has been found in large numbers in every kind of material. It is sometimes depicted in combination with the *dād*, and has an independent existence ascribed to it.

Thet. The girdle buckle of Isis. An amulet usually made in some red material, such as carnelian, jasper, porphyry or glass. The colour was typical of the blood of Isis, which washed away the sins of the wearer. It was placed on the neck of the mummy, and frequently inscribed with chapter 156 of the "Book of the Dead."

Dād. An amulet placed on the neck of the mummy for its protection. The word signifies "firmness, stability, preservation." The 155th chapter of the "Book of the Dead" orders it to be made of gold. Like the *thet*, it had to be dipped in water in which *ānkham* flowers had lain.

Mut. An amulet usually made of gold, and which the rubric in the 157th chapter of the "Book of the Dead" commands to be placed on the neck of the mummy on the day of burial. It symbolized the protection of Isis, the "mother" goddess.

the Dead.)

Urs An amulet representing the pillows, or head-rests, placed beneath the heads of the mummies It is generally made of hematite It is described in the earliest ritual of the "Book of the Dead," chapter 166

Ȧb An amulet representing the heart, the fountain of life, sometimes typifying the conscience

Uzat The Symbolic Eye, an amulet fastened to the wrist or arm, which protected the wearer from the evil eye, against the bites of serpents, and against words spoken in anger or malice

The two were the Eyes of Horus, but in some instances the left represents the moon, the right the sun. (*See* EYE, THE SACRED)

Nefer. An amulet signifying "good luck." It probably represents a musical instrument

Sam An amulet signifying union

Akh or *Khu*. An amulet representing the sun's disk rising from the horizon Found in the abdomen.

Shen. An amulet thought to represent the circle of the sun's orbit, and hence its object was to secure life to the deceased, enduring as the sun.

Uaz. An amulet representing a lotus column. It is invariably made of some green substance, and is symbolical of the gift of eternal youth.

Hez. The white crown of Upper Egypt

Tesher. The red crown of Lower Egypt.

Menat. A sign of divine protection, the sight of which was supposed to drive away care. Most frequent in Saïte times.

Neh, symbolized protection, and was laid on the breast.

The Frog is not found in use until Dynasty XVIII. It was probably symbolical of the resurrection. The hieroglyphic sign means "myriads."

The Fingers. Generally found inside the abdomen of mummies.

The Stairs probably signify the throne of Osiris and the idea of raising up to heaven.

User. The royal sceptre, which gave dominion over heaven and earth.

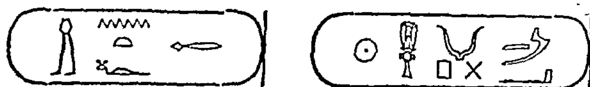
The Plummet. To secure justice and moderation for the deceased.

Anastasi. *See* PAPYRI.

Ancestors. The names of ancestors of three and four generations are often inscribed with the names of the owner of a tomb. Frequently, however, they are only those of the maternal side of the house, the descent through the mother's side being reckoned of more importance than that through the father. Although much attention was paid by relatives to the tombs of their fathers, and festivals were held in honour of the dead, this never amounted to actual ancestor worship.

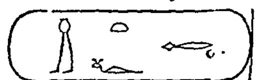
The "HALL OF ANCESTORS" is a small chamber taken from Karnak to the Bibliothèque Nationale in Paris by M. Prisse. It is so called because it contains a representation of Thothmes III. making offerings to sixty-one of his predecessors. Similar scenes occur at Sakkâra and Abydos.

and mummy were found by Arabs at the foot of the western mountain of the Theban Necropolis. The coffin of **Ȧntef II.**, cir. B.C. 2945, surnamed "*Ā̄a*" (i.e. the Great), was found by Brugsch Bey in 1854.



It is now in the Louvre. Another **Ȧntef** (**III.**), cir. B.C. 2940, bore the second name, *Rā-sesheṡ-up-maāt*. His gilded coffin is in the British Museum.

Ȧntef IV., *Ḥor-uaḥ-ānkh*, cir. B.C. 2902, is only

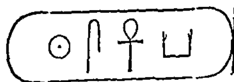


known by his brick pyramid at Thebes and the mention of his name in the Abbott Papyrus. A stela showing the king with his four favourite dogs was in the pyramid.

Ȧntef V., *Nub-kheperu-Rā*, cir. B.C. 2852. An in-

scription containing the decree for the degradation by this king of "Tetȧ, son of Min-ḥetep" probably one of the feudal princes or a very high official, for "harbouring enemies," is in the Gizeh Museum.

Ȧntef VI., *S-ānkh-ka-Rā*, cir. B.C. 2786. Ninth

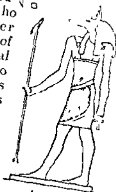


and last king of Dynasty XI. An expedition to the land of Punt was undertaken in his reign.

Antha.

Antha. A goddess imported from Asia, probably of Phoenician origin, often mentioned in the inscriptions of Ramses II and Ramses III She is a kind of war goddess and is represented armed with helmet, shield, and lance, and swinging a battle-axe She is called "Lady of heaven and queen of the gods," and is usually seen in the company of Reshpu (*q v*)

Anubis or Anpu The god who presided over embalming, and especially a god of the dead His cult was very general throughout Egypt, but it seems to have had its centre at Lycopolis (Asyût) There was also a Lycopolis in the Delta where he was worshipped, and this fact may have given rise to the apparent doubling of the god, for the texts speak of Anubis of the north and Anubis of the south He is said to be the son of Osiris and Nephthys, and to have swallowed his father Osiris As a nature god—his father being the sun—he may represent the twilight He is depicted with a human body and the head of a jackal One of his names is "Ap uat" (*q v*)



Anpu

Ānukit.

Ānukit A goddess, wife of KHNEMU and third in the triad of Elephantiné ? Her distinguis

head-dress is a crown of feathers, though sometimes she wears only the crown of Upper Egypt. She is called "Lady of Sati," Sati being the name for the island of Sehêl, where there was a temple to the goddesses Sati and Ānukit. She is possibly of Nubian origin.

Ȧnupt. A goddess found at Dendera. She represents the feminine principle of Ȧnpu (*q.v.*).

Apēum, the,—often but erroneously called the Serapēum—was the palace in which the sacred bulls were lodged at Memphis.

Apis Mausoleum, the. The excavated vaults at Sakkâra, in which the sacred Apis bulls were buried after being embalmed. These are often erroneously called the Serapēum. (*See* SERAPĒUM.)

Ȧpepi (Greek Apophis). The great serpent, the impersonation of spiritual evil; and head of the powers of darkness against whom the sun under the form of Rā or Horus waged his daily war. He is represented as a serpent of many folds having a knife stuck into each. As the sun went towards the west, he was confronted by Ȧpepi with his troops of fiends called Qettu, Sebau, Sheta, &c., and battled with them all night until dawn. The 39th chapter of the "Book of the Dead" is devoted to details of the combat. There is also a work entitled "The Book of the Overthrowing of Ȧpepi" (see below; also NESI-ȦMSU), which treats entirely of this opponent of Rā who is, through Rā, the opponent of all souls of deceased persons. The dead were identified with Osiris, who was another form of the sun-god, lord of the underworld; therefore on the sun's ultimate victory depended their safety. In some instances we find Ȧpepi identified with Typhon, and in Graeco-Roman times with Set. "Ȧpepi was never called a god. He therefore represents, not a regularly occurring phenomenon, but an irregular

and occasional one [illegible] cloud, and is [illegible] the Sun god and [illegible] cavern. One of [illegible] sented as blind [illegible] signifies the [illegible] Caeculus. [illegible]

Apepi I. and II. [illegible]

Two of the Hyksos [illegible] in Dynasty XV. [illegible] that Joseph served [illegible]

Apepi. Book of the [illegible] forms about [illegible] Amsu (q. [illegible] and Apepi [illegible] "Book of the [illegible] 33, and [illegible] evident [illegible] was recited in the temple [illegible] every day. [illegible] which there is a [illegible] They treat of the [illegible] fiend, and are [illegible] of Apepi was to be [illegible] burnt; wax figures [illegible] fiends, and, after [illegible] most interesting [illegible] an account of the [illegible] women were formed [illegible] Khepera. It is called [illegible] Evolutions of Ra.

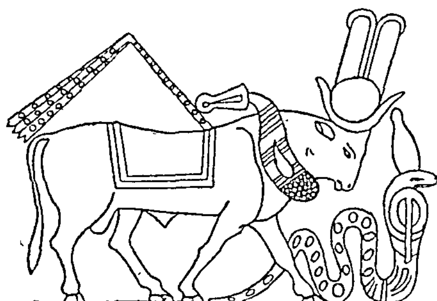
That the [illegible] variant readings [illegible] known. It differs [illegible]

speaking of the [illegible] Pharaoh instead of [illegible]

Ȧpes. A tortoise-headed deity (?), substituted in some texts for the serpent Ȧpepi (*q.v.*).

Apes or **Apet.** Another name for TA-URT (*q.v.*).

Apis. The name of the sacred bull which was worshipped by the Egyptians from the earliest times.


Apis.

The cult was said to have been introduced by Mena (Ist Dynasty), the most ancient discoveries of his worship being at Memphis, though another story says that it was introduced into Memphis from Heliopolis in the IInd Dynasty. But it was not until later times that the Apis bull became of so much importance. Renouf says: "The triumph of the symbol over the thought is most sensibly visible in the development of the worship of the Apis bull." The Apis symbolized "the second life of Ptah," the god of Memphis. He was born of a cow, to whom a deity had descended in the form of lightning or a ray of moonlight. According to Herodotus he was black, with a square white spot on the forehead; on his back was the figure of an eagle, in the tail double hairs, and on the tongue a beetle. The priests searched for such an animal throughout Egypt, and when found he was brought first to Nicopolis, in Lower Egypt, and then with great pomp and ceremony to Memphis. When he died, the body was embalmed and put in an enormous sarcophagus. The so-called *Serapēum* at Sakkâra is a great Apis mausoleum, where numbers of these sacred bulls were buried. The stelae that covered a large part of the walls of this vast tomb were of immense importance historically, as giving the

dates of birth and burial of the bulls, that is to say the exact year in a king's reign Apis was represented with a disk and uraeus between the horns. It was supposed that, at his death—like a human being—he became one with Osiris

Apis. Greek name for *Nut-ent-Hāpi*, the capital of the third nome of Lower Egypt, the modern Kom el Hism. Chief deity, Hathor

Aphroditopolis The Greek name for *Tep-ahet*, capital of the twenty-second nome of Upper Egypt, the modern Atfih Chief deity, Hathor

Aphroditopolis The Greek name for *Tebt*, capital of the tenth nome of Upper Egypt, the modern Itfu. Chief deity, Hathor

Apollinopolis Magna The Greek name for *Tebt*, the capital of the second nome of Upper Egypt, the modern Edfu Chief deity, Hor-behutet (*q v*).

Apt. That part of Thebes which lay on the east bank of the Nile It was divided into "Northern Apt," represented by Karnak, and "Southern Apt," the modern Luxor

Ȧp-uat—literally "the opener of the ways" He is one of the forms of Anubis, and was worshipped at Asyût. His office was to introduce the souls of the departed into the "divine hidden land" (*See* ANUBIS)

Ārār. Name of the Uraeus, the serpent which was worn on the forehead of gods and kings It was an emblem of divinity and royalty (*See* URAEUS)

Arch. Although the Egyptians were acquainted with the arch they but rarely used it. The earliest specimen

of a true arch is found in a IVth Dynasty mastăba at Medûm.

Architects. Since architecture was Egypt's principal art, all others being more or less accessory or subsidiary, it is natural that of all artists the architects should have been most honoured. The names of many are recorded on stelae in museums and in tombs. The office sometimes appears to have been hereditary, and sometimes even a royal prince did not disdain to take the office of "chief of all the constructions of Upper and Lower Egypt," the holder of which was apparently highly honoured by the king. At times it was combined with the priestly office, as in the case of Bak-en-Khensu, first prophet of Ȧmen, and principal architect at Thebes under Seti I. and Ramses II., whose sepulchral statue is preserved at Munich. The most famous architect whose name has come down to us is Sen-mut, the favourite of Hatshepsut, and builder of Dêr-el-Baḥri.

Ȧri-hes-nefer.

Ȧri-hes-nefer. This Ethiopian god is a son of Rā and Bast, and was one of the chief deities of the tenth nome of Upper Egypt. There are the remains of a temple to his honour on the Island of Philae. He is represented with a lion's head and the double crown, or with a human head and a headdress consisting of the disk, ram's horns, plumes and two uraei.

Ȧrit. One of the gates of Hades, guarded by a mummiform creature called Āau.

Arms. (*See* Weapons.)

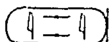
Arrows. Wood and reed arrows from twenty-two to thirty-four inches long, tipped with hard wood, flint, or metal have been found. Those with hard wood and flint heads were probably only used

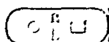
by huntsmen. As a weapon of war the arrow was tipped with a bronze head, which was sometimes barbed, and sometimes triangular and made with three or four blades The shaft of the weapon was winged with three feathers like a modern arrow

Arsinoë. A town in the Fayum dedicated to Arsinoë, the sister-wife of Ptolemy Philadelphus The ancient site is now represented by the modern town of Medinet el Fayûm

Asher. That part of Thebes lying to the south of the temple of Amen at Karnak and dedicated to Mut, the wife of Amen, to whom Amen-hetep III dedicated a temple Later on Shishak placed there many lioness-headed statues of the goddess.

Assa. *Dàd-ka-Rā,* IVth Dynasty, circa B.C. [illegible]





Traces of this king have been found in the Wady Hammamât and the Wady Maghârah The *Precepts* of Ptah-hetep (Prisse Papyrus) date back to this reign.

Astarte A goddess imported from Syria probably at the time of the great Kheta war under Rameses II., but not popular until later. Her title is "lady of horses and chariots" The eastern quarter of Tanis was dedicated to her. Sometimes she is represented with the head of a lioness

Astronomy. Great attention was paid to this science, and though, judging from our modern knowledge of the subject, the Egyptians only knew the rudiments, from the standpoint of Diodorus Siculus, they were very learned. "There is no country where the positions and movements of the stars are observed

with such accuracy as in Egypt. They have kept, during an incredible number of years, registers where these observations are recorded." But, unfortunately, none of these "registers" have come down to us.

Thoth was the god who taught men the science of the heavens. An important part of the priestly college was the school of astronomy. The priests of Rā seem to have been the first to recognize the importance of this study, and their keenness of sight is indicated in some of the titles they bear, as "great of sight," "the reader who knows the face of the heavens, the great of sight in the mansion of the Prince of Hermonthis." The astronomers attached to the temples were called "watchers of the night." They knew at least five of our planets, and some of the constellations have been identified. Jupiter, Saturn, Mercury, Mars and Venus were depicted under various forms, but were not actually worshipped. Orion (Sahu) and Sirius (Sothis), according to our interpretation, were supposed to be the abodes respectively of the souls of Horus and Isis. They are represented in various places as human beings standing in the little barks in which they sailed the ocean of the sky, or, as at Dendera, Orion as a man beckoning to Sirius as a cow reclining in the bark behind him.

"The constellations were reckoned to be thirty-six in number, the thirty-six *decapi* to whom were attributed mysterious powers, and of whom the star Sothis was queen—Sothis transformed into the star of Isis, when Orion (Sahu) became the star of Osiris." (Maspero.)

The chief maps of the sky preserved on temple and tomb walls are those at the Ramessēum, Dendera, and in the tomb of Seti I. at Thebes. Star tables are found in the tombs of Ramses IV. and Ramses IX. at Thebes, but they are carelessly done, as probably they were only considered as part of the decoration of the tomb. The constellations were represented as stars outlining the bodies of animals. Our constellation, the "Plough," was their "Haunch." Behind the *haunch* came a

A couchant lion faced the *haunch*, with a curious composite animal underneath

Atef *See* CROWNS

Âten. The name given to the solar disk, the worship of which under that name was the chief cult under Âmen-ḥetep IV. (Khu-en-Âten), who tried to make it the religion of the country. Until this period the Aten had rarely stood alone, although the phrase "Rā in his Âten" is not uncommon. The god is always represented as the solar disk with rays extending from it, each terminating in a hand, and never in human form. The hands usually hold the ☥, which they present to the king and queen. The centre of his cult was at the modern Tel el Amarna, and in the hills behind are the tombs of his worshippers. In one tomb is preserved a very fine hymn to the Âten (published by Bouriant in "Mémoires de la Mission au Caire"). (See KHU-EN-ÂTEN and Hymns.)

Âten

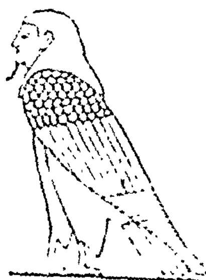
Athribis. Greek name for *Het-ta herabt*, the capital of the tenth nome of Lower Egypt, the modern Benha el Asal. The chief deity was Heru-Khent-khati.

Avaris. The Greek name of *Ḥat-uārt*, a city mentioned by Josephus (*contra Apion*) as having been built by the Hyksos, and eventually their last stronghold in Egypt, it being the last place to give way before the

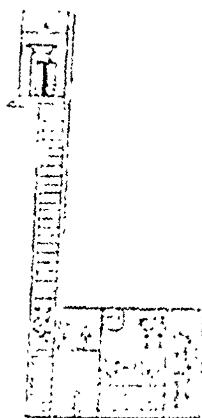
new Egyptian dynasty, which drove out the invaders. Its site is doubtful, some identifying it with Tanis: possibly it was on the coast near Pelusium.

B

Ba. In Egyptian pneumatology the Ba was the *anima*, the soul of man, which at the death of the body flew to the gods. But it did not remain there entirely, for it came back at intervals to comfort the mummy.



The Ba.



Ba visiting mummy.

It was represented in the form of a bird with human head, and hands which frequently hold the *ânkh* (*q.v.*) and the *tet* (*q.v.*). Thus in one scene it is represented as flying down the tomb shaft to the deceased. In another it is resting with outspread wings on the top

of the mummy. In this form it is sometimes sculptured on a sarcophagus lid. The conception was not, perhaps, wholly immaterial, for a chapter in the "Book of the Dead" assures abundance of food to the Ba of the deceased.

Baal *See* BAL.

Bahr Yûsuf. The great canal which runs parallel with the Nile on the west side, commencing in the Crocodilopolite Nome nearly opposite Akhmîm, and joining the Nile at the modern El Wasta in the Arsinoite Nome, a distance by river of 350 miles. It is rather a continuous series of canals than one, and it is only navigable throughout its length during the inundation. "It is evident from Strabo and Ptolemy that, in their time, the important canal known as the Bahr Yûsuf did not flow as it does now. If, as is probably the case, its bed is natural, and not the work of man, a great part of it would have been silted up in the time of the Greek writers, and according to an Arab tradition it was reopened by the famous Sultan Saladin, who then gave it his name of Yûsuf." We are thus led to the conclusion that, according to the Greek writers, the Bahr Yûsuf in its present course cannot be very old. It is probably a work of nature enlarged and modified by the hand of man. Possibly the kings of the XIIth Dynasty may have begun this system of wate[illegible] works of Lake Moe[illegible] to them." After Der[illegible] successively to Ibrahimîyeh, Sohagîyeh, and Raiân. Its ancient name is unknown.

Bak-en-ren-f. *See* BOCCHORIS.

Bal. A form of Baal, worshipped in the eastern part of the Delta, with a temple at Tanis. He was introduced from Phoenicia after the wars of the XIXth Dynasty. He is a form of the war god.

Ball. *See* Toys.

Bakh, the Greek Bacis, was the name of the sacred bull at *Hermonthis* (Erment) in which the god Mentu was incarnate. (*See* Mentu.)

Ba-neb-tattu. The god of Mendes. He is represented with a ram's head, a fact which gave rise, by a curious error, to the statement of the classic authors that the Egyptians called the goat Mendes. His title is "living soul of Rā."

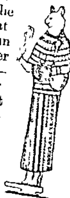
Ba-n-neter. Third king of Dynasty II., reigned forty-seven(?) years. In his reign the female succession to the throne was secured.

Barks, Sacred. The heavens being conceived of as an ocean, the solar gods were often spoken of as progressing in their barks. The sun's two barks are the best known of these. At his birth in the morning he entered the *Sektit* bark, which took him to his most southern point at noon. He then travelled till sunset in the *Mazit* or *Madet* bark. During the night he changed into different barks, until received again into the *Sektit* bark next morning. The pictures of these barks vary. Sometimes the boat is extremely simple and contains only the sun disk. At others it is large, with a cabin or shrine in the centre for the chief gods, who are accompanied by other gods before and behind. Sometimes there are rowers, at others it is self-propelled either with or without a helmsman to guide it. Tum and Khepera are the gods who most frequently accompany Rā. The bark of Ptah-Seker-Osiris was called *Hennu* and that of Nun *Neshmet*. The temples had models of these boats, in which in some cases the symbol of the god was kept. These barks were carried in procession round the temple at stated times. (*See* Moon.)

* Erman reverses this order, and calls the *Mazit* the bark of the morning, and the *Sektit* the bark of the sunset.

Basalt. This volcanic rock was highly valued for the making of statues It was difficult to obtain, not being found in the Nile valley, but in the desert It was too precious a material to be used for mere architectural purposes It is also extremely hard to work, yet the finish on statues and sarcophagi sculptured from this stone is as perfect as could be produced in these days The finest specimens belong to the XXVIth Dynasty

Bast A solar goddess who represented the gentle and useful heat of the sun, as opposed to Sekhet, the fierce heat She is represented cat-headed, holding in one hand a sistrum, in the other,—over the arm of which she carries a basket,—a shield The cat was sacred to her The chief seat of her worship was at Bubastis — the modern Tell Basta — where a great temple was built to her Her husband was Her-hekennu, a form of Horus


Bast.

Bastinado This form of punishment was used for men, women, and children. Wall paintings show the victim held by his arms and legs to the ground by two men

Beards. For purposes of cleanliness the Egyptian gentleman went clean shaven in everyday life, but on great occasions it was customary to wear an artificial beard This was made of hair very tightly plaited and fastened by straps on to the head-dress or behind the ears The king wore a longer beard than his subjects. Figures of the gods are usually represented with a pointed beard curled up at the end—and on the coffins of the mummies the same form is frequently found, the deceased having become an Osirian, i e. made one with Osiris. Only foreign slaves and shepherds were allowed to wear beards. Prisoners were not allowed to shave.

Beer. The "barley wine" of the ancient Egyptians. There were four sorts in use under the old Empire; of these, that from Qede, in Asia Minor, was esteemed the most highly, and during the Ptolemaic period the Zythos beer was the favourite. It was made from the "corn of Upper Egypt," i.e. barley; but how prepared is unknown. One papyrus mentions a beer tax at Memphis which amounted to 45 talents 3400 drachmae in one month.

Bennu. The name of a sacred bird, an emblem of the resurrection, and consecrated to Osiris. It seems to have been the forerunner of the Greek Phoenix. It is represented as a heron-like bird with two long feathers flowing from the back of its head. Its name signifies "that which revolves," or "turns back." The legend at Heliopolis was that the bird rose singing from the flames which came out of a certain tree, its song being so beautiful that even Rā himself listened. In old texts the soul of the deceased was compared to the Bennu bird.

Bennu bird.

Bes. A god whose worship dates from remote times, but who was of foreign origin, having been introduced from the land of Punt. He is a god of somewhat complex character. In the "Book of the Dead" he is identified with Set, and in this aspect would seem to be of an evil nature. He also invariably figures in birth scenes in all the *mammisi* of Egyptian temples, where his function could not have been evil. In another form he appears to be a kind of Bacchus, for he presides over

Bes.

feathers, somewhat like that of Anukit At various times he was identified with different gods—with Horus when he wears the side-lock of youth, with Sopt and with Harpocrates Unlike most of the Egyptian gods, he is represented invariably front face His figure has been found on Babylonian, Persian, and Gnostic seals. It frequently decorates Egyptian articles of toilet

Birth-house. *See* MAMMISI.

Boats. One of the most important trades of ancient Egypt was boat building The river was their great highway of travel. Boats were, roughly speaking, of three kinds; light skiffs, that could be easily carried from one point to another, and larger vessels for freight, and a grander kind corresponding to the modern dahabîya, or house-boat. The former were made of reeds bound tightly together and smeared inside with pitch. Such a boat was Moses' "ark of bulrushes" These, as a rule, were only large enough to contain one or two people They were punted with a pole, or propelled by a paddle A papyrus boat was supposed to be a protection against crocodiles The larger boats were built of wood—probably acacia—the masts were of fir imported from Syria, the sails were occasionally made of papyrus fibre, but probably also of linen (*see* Ez xxvii 7). When the boat was that of a god or of a grandee, these were elaborately ornamented with painting or embroidery. Boats of this kind had spacious cabins gaily decorated Some of them measured over 100 ft. in length, taking twenty-two rowers a side when coming down stream. The

steering gear was of the most primitive kind, consisting merely of one or two enormous oars or paddles. The only sails represented are square. There are many pictures of boats on the tomb and temple walls. (*See* BARKS.)

Bocchoris. The Greek name given by Manetho to *Bak-en-ren-f*, a Saïte king of the XXIVth Dynasty, who, it appears, was scarcely independent of "the Ethiopian kings.

Book of the Dead. The name given to *Pert em hru*, which may be translated, "coming forth by day," or "manifested in the light." It has also been called the "Funeral Ritual," and more fancifully and ignorantly, the Egyptian Bible. It has been found in many papyri, and chapters from it are inscribed on the walls of tombs and pyramids, and on sarcophagi and mummy wrappings. No one copy contains all the chapters (about 200), and in no case is the same sequence observed all through. The chapters "are as independent of one another as the Hebrew Psalms," and like them, were composed at different times. The longest known copy is in a Turin papyrus, which contains 165 chapters. The difficulties of translating the work are immense, for even in the early times the text had become corrupt, and the constant copying of it by the uninitiated had rendered it most obscure. This is increased by the fact that the work is mythological throughout, and assumes the knowledge of all current myths on the part of the reader. The lofty ideas set orth in some chapters seem to stand out in great ontrast with the apparently gross conceptions found n others; but in the latter case some esoteric meang may be imagined, of which the key is lost. "The Beatification of the Dead is the main subject every chapter." The deceased was supposed to eite the chapters in order that he might gain power l enjoy the privileges of his new life. His desire s to have all the powers he had lost at death

restored to him Of punishment almost nothing is said. The highest bliss was to be identified with the gods, and to have the power of transforming himself into anything he pleased

Among the principal gods mentioned are Rā, Seb, Nut, Osiris, Isis, Horus, Set, Nephthys, Ptah, Thoth, Khnemu, and Tum The Theban gods are conspicuous by their absence

The oldest papyrus copy of the work is of the XVIIIth Dynasty The earlier copies are not so copiously illustrated as later ones, the vignettes gradually becoming of more and more importance They are in many cases brilliantly coloured Most of the versions agree in saying that the oldest chapter is the sixty-fourth, the Turin papyrus adding that it was discovered by a son of Khufu, of the IVth Dynasty, another text ascribes it to the Ist Dynasty. It is called "The chapter of coming forth by day in the underworld." Other chapters are called, "of coming forth by day and living after death", "of driving away shame from the heart of the deceased", "a hymn of praise to Rā when he setteth in the land of life;" "of bringing words of magical power to the deceased in the underworld"; "of not dying a second time", "of giving air in the underworld"; "of changing into whatsoever form he pleaseth", "of making the soul to be united to its body", "of knowing the souls of the west"; "of making a man go into heaven to the side of Rā." There are directions that certain chapters shall be written on certain amulets. The most valuable English translations are those by Sir P. le P. Renouf, in the Proceedings of the Society of Biblical Archaeology, vols xiv., xv, xvi., &c, and by E. W. Budge

Bow It was made of a round piece of wood, from 5 to 5½ ft in length, either almost straight, or curved in at the centre. A groove or notch at each end received the string, or else it was fixed to a projecting piece of horn. The bow-string was of hide, catgut, or

string. On the monuments the archers are represented drawing the bow in two different ways, either to the breast, or in the much more effective way, when the bow is held so high that the arrow-line is level with the eye. (*See* ARROWS.)

Bricks. Ordinary oblong bricks were made simply of clay mixed with chopped straw and a little sand, materials easily obtained, and suitable to the climate, quickly drying by exposure to the sun. Tomb paintings shew us brick-makers kneading the, paste with the feet, pressing it into hard wooden moulds, and laying the blocks out in rows to dry. After an exposure of about half a day, these blocks were stacked in such a manner as to allow the air to circulate freely about them, and remained thus for a week or two. For the poorer dwellings the exposure was only for a few hours before the building was commenced. In size the bricks usually measured 8·7 × 4·3 × 5·5; but a larger size was also used, measuring 15·0 × 7·1 × 5·5. They were marked in various ways, those made in the royal brickfields being stamped with the cartouche of the reigning Pharaoh. A few glazed bricks have been found of the period of the Ramses, at Tell Defenneh and Nebesheh. Wooden brick-moulds have also been found. The labour of brick-making was imposed on captives, the Hebrews not being the only subject people thus made use of. A painting at Thebes, executed long before the Mosaic period, shows us Asiatic prisoners making bricks for a temple to Amen; and a passage in a papyrus (Anastasi III., iii.) confirms the supposition we are led to by Exodus v. 8; that a certain quantity of bricks was required daily from each worker.

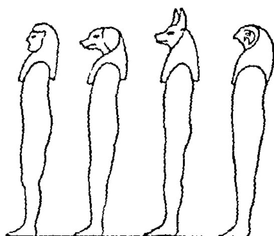
Bridge. Up to the present time we only know of one bridge in Ancient Egypt and that appears to have crossed a canal at Zaru, a frontier town on the Delta. An illustration of it may be seen on the outside wall (north end) of the Hypostyle Hall at Karnak.

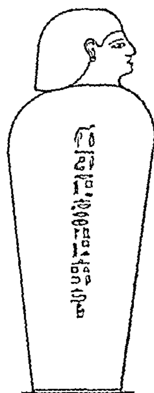
C

Calendar. *See* YEAR.

Cambyses. *See* PERSIAN DYNASTY.

Canopic Jars. The four jars in which were placed the embalmed viscera of the deceased. The name is said to have been adopted, because of the resemblance the jars bore to a form of Canopus worshipped in the place of that name. The cover of each jar was in the form of a head, the heads being those of the four genii—children either of Horus or Osiris according to different texts—who represented the cardinal points, and to whom the jars were dedicated. The jar covered


The four genii.

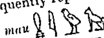


by the man-head of Mesṭha or Ȧmseṭ, representing the south, contained the stomach and large intestines. That covered by the dog-head of Hāpi representing the north, contained the small intestines. The jackal head of Tuamāutef, who represented the east, covered the jar containing the lungs and heart, while the hawk-head of Qebḥsennuf, god of the west, covered the liver and gall bladder. These jars do not appear until

the XVIIIth Dynasty, and after the XXVIth Dynasty they gradually fell into disuse. In the earlier period they were made of alabaster or some fine kind of stone, later on of green and blue glazed faïence, also of wood, and still later of terra-cotta. Occasionally solid wooden jars are found. An inscription—incised on stone ones and painted on wooden ones—was usually placed on each, and from these inscriptions we learn that Mestha was under the protection of Isis, Hāpi under that of Nephthys, Tuamāutef was guarded by Neith, and Qebhsennuf by Selk. The four jars were very frequently placed in a sepulchral chest. Jars of the same shape, containing mummied bodies of various sacred animals, have been found at several places. (British Museum. 2nd Egyptian Gallery, wall case.)

Cartouche. The name given to the elliptical enclosure with a line at the end, in which was inscribed the royal name. It may be the representation of an elongated seal. The "cartouche" of a Pharaoh is his name enclosed by this line. Only royal names were written thus. Each king had at least two cartouches, one containing his prenomen or divine name, the other his dynastic cognomen.

Caste. It was supposed, before the great advance in Egyptology that was brought about by the decipherment of the hieroglyphs, that caste existed in ancient Egypt. But more recent discoveries have completely done away with this idea. There were no impassable barriers between class and class, or between one profession and another.

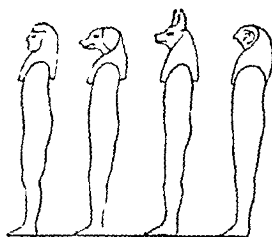
Cat. This animal was sacred to Bast, who is fr quently represented with the head of a cat. Its nar *mau*  appears to be onomatopoetic. The often figures in vignettes in the "Book of the Dea where it sometimes holds a knife, with which to

C

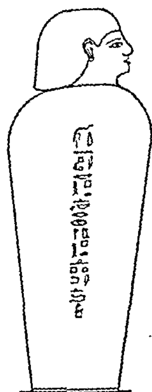
Calendar. *See* Year.

Cambyses. *See* Persian Dynasty.

Canopic Jars. The four jars in which were placed the embalmed viscera of the deceased. The name is said to have been adopted, because of the resemblance the jars bore to a form of Canopus worshipped in the place of that name. The cover of each jar was in the form of a head, the heads being those of the four genii —children either of Horus or Osiris according to different texts—who represented the cardinal points, and to whom the jars were dedicated. The jar covered



The four genii.



by the man-head of Mesṭha or Ȧmseṭ, representing t[illegible] south, contained the stomach and large intestin[illegible] That covered by the dog-head of Hāpi representing t[illegible] north, contained the small intestines. The jack[illegible] head of Tuamāutef, who represented the east, covere[illegible] the jar containing the lungs and heart, while the hawk-head of Qebḥsennuf, god of the west, covered the liver and gall bladder. These jars do not appear until

the XVIIIth Dynasty, and after the XXVIth Dynasty they gradually fell into disuse. In the earlier period they were made of alabaster or some fine kind of stone; later on of green and blue glazed faience, also of wood, and still later of terra-cotta. Occasionally solid wooden jars are found. An inscription—incised on stone ones and painted on wooden ones—was usually placed on each, and from these inscriptions we learn that Mestha was under the protection of Isis, Hāpi under that of Nephthys, Tuamāutef was guarded by Neith, and Qebhsennuf by Selk. The four jars were very frequently placed in a sepulchral chest. Jars of the same shape, containing mummified bodies of various sacred animals, have been found at several places. (British Museum: 2nd Egyptian Gallery: wall case.)

Cartouche. The name given to the elliptical enclosure with a line at the end, in which was inscribed the royal name. It may be the representation of an elongated seal. The "cartouche" of a Pharaoh is his name enclosed by this line. Only royal names were written thus. Each king had at least two cartouches, one containing his prenomen or divine name, the other his dynastic cognomen.

Caste. It was supposed before the great advance in Egyptology that was brought about by the decipherment of the hieroglyphs, that [illegible] ancient Egypt. But [illegible] pletely done away with this idea. [illegible] impassable barriers between [illegible] one profession and another.

Cat. This animal was [illegible] quently represented [illegible]

māu [illegible] appears [illegible]

often figures in [illegible]

where it sometimes [illegible]

serpent. But the meaning here is obscure. That the animal was much venerated is shown by the fact of the numberless mummied cats that have been found, especially at Bubastis, Sakkâra, and Beni Hasan. It was perhaps a symbol of the Sun-god and day, slaying the serpent, the emblem of evil and darkness. On tomb walls we see the cat accompanying his master in his little skiff when he goes fowling in the marshes, and it has been suggested that the animal was taught to retrieve. Many figures of cats of different sizes have been found, in bronze and faïence.

Chief of the Chancellors and Royal Seal Bearer. A class of officials existing after the XIIth and before the XVIIIth Dynasty. They appear to have "acted for the king in matters connected with the treasury and taxes, and over the royal decrees and public documents bearing the king's seal." Light is perhaps thrown on the office and power of these officials in the story of the elevation of Joseph, by the Pharaoh, to be the royal seal bearer and head of the civil administration.

Cippi of Horus are small stelae or tablets, from 3 in. × 2 in. to 20 in. × 16 in. in size, having on them magical formulae, and constituting a form of talisman for initiates. They are of late date, probably later than the XXVIth Dynasty.

Circumcision. That this was a custom is asserted by Herodotus, and confirmed by pictures on the monuments. Very little, if any, significance was given to the practice from a religious point of view.

Cleopatra. The name of several wives and daughters of different Ptolemies. The first Cleopatra was a Syrian Princess, who married Ptolemy Epiphanes (V.). Cleopatra II. seems to have enjoyed a co-regency with her brother-husband Philometor. Indeed the six or seven queens of the name all seem to have had

almost equal power with their husbands. The great Cleopatra was the VIth or VIIth, according to different historians. She has left evidence of her reign on the walls of the temple of Dendera, where her portrait may be seen, together with that of her son Caesarion.

Cobalt. It was supposed, until recently, that the Egyptians did not make use of cobalt in preparing their blue pigments. But experiments on some small objects of the later time of the New Empire proved the supposition to be wrong, a quantitative analysis yielding 2.86 per cent. of oxide of cobalt. A. W. Hofmann asserts that cobalt was added to the glassy fluxes in the form of a cobalt mineral, but finds it impossible to define this mineral. Cobalt has been found in a mineral called masrit, discovered by Johnson Pasha in a remote part of Egypt. Masrit contains 1.02 per cent. of oxide of cobalt.

Coffins. The style of the wooden coffins varies considerably throughout the dynasties. The earliest examples are rectangular, unpainted, with a short inscription cut on the lid, and also round the four sides. On the lid was a human face, made of pieces of wood pegged on. In the XIth and XIIth Dynasties the shape was still rectangular, with decorations in stripes of gaudy colours, or in the case of better ones, inscribed inside and outside with chapters from the "Book of the Dead" in hieratic. We also find coffins with human faces at this period. Isis and Nephthys are represented in some part of the decorations very often kneeling, and seeming to embrace the coffin with their wings.

Later, about the time of the XIXth Dynasty, the decorations became very elaborate. The coffin took the shape, more or less, of the mummy, with a well-modelled face, having the eyes let in in some harder material, and wooden hands crossed over the breast. The mummy was enclosed in two, three, and even four elaborately painted coffins. The texts record the

titles of the deceased, also chapters from the "Book of the Dead." The scenes represent the deceased adoring the gods. These coffins were varnished with a thick yellow varnish. Coffins of XXIInd to XXVIth Dynasties have scenes of the weighing of the heart in the judgment hall of Osiris, and pictures of the Ba (*q.v.*) visiting the body. After this period the art degenerated. The lids were fastened on with wooden dowels, the places where these were inserted being plastered up and painted over.

Coinage. *See* MONEY.

Colossi. These were placed in front of the temples. There were two, four, or six representing the founder of the temple. So much was thought of these figures that if a Pharaoh would not be at the pains to have his own portrait executed he would erase the names of his predecessor from some existing statues and substitute his own. But few of these are left standing. The most celebrated were the statues of Ȧmen-ḥetep III. at Thebes, one of which was called the "Vocal Memnon" (*q.v.*). They, like most colossal statues, are seated figures. Their height is 52 ft. The colossus of Ramses II. at the Ramessēum at Thebes was the largest known, being 57½ ft. high. It lies shattered on the ground. A head similar to that of this statue was found near the south side of the Ramessēum, and was transported to England. It is now in the British Museum. At Memphis lies another statue of Ramses II., 31½ ft. high. The two seated colossi in front of the temple at Luxor are 45 ft. high. All these figures of Ramses are of granite. The colossal figures carved out of the gritstone hill at Abu Simbel, which form the façade of the temple of Ramses II., are about 66 ft. high without the pedestal. In a tomb now almost destroyed at El Bersheh there was a representation on the wall of the transportation of a colossus. The chief colossi belong to the period of the New Empire, after which time the taste for them seems to have died out.

Combs. The earliest form of comb known dates from what is usually called the "Pre-historic" period, and is made of ivory, with rude but vigorous carvings of animals on the back. Specimens of this period are very rare The later kind is of wood, with teeth on both sides exactly like our modern tooth comb, except that the teeth are sometimes wider on the one side than on the other The flat surface along the centre is frequently ornamented with carving or inlay.

Commerce. *See* TRADE.

Cones *See* FUNERARY CONES

Copper. The copper used by the Egyptians in the making of their bronze came chiefly from the Wady Maghârah, in the peninsular of Sinai Many traces of ancient mining operations have been found among the rocks of this district. (*See* BRONZE)

Coptic. Roughly speaking Coptic is the modern survival of the ancient Egyptian language, and the knowledge of it is invaluable for the study of hieroglyphs The Coptic characters are modifications of the Greek letters, to which six signs were added from the

ⲛⲉⲣⲱⲙⲛⲟⲩⲧⲉⲣⲉ ϩⲙ̄ ⲡⲧⲟϣⲙⲟⲩⲧⲛ ⲧⲏⲟⲩⲙⲉ

Demotic, in order that those sounds which had no equivalent in Greek could be expressed. There were two dialects—called the "Boheiric," from Bohêira, a province in the Delta, and the "Sahidic," which last was the older and fuller.

Coptos Greek name for *Qebt*, capital of the fifth nome of Upper Egypt, the modern Kuft. Chief deity, Amsu It was one of the most important towns of ancient Egypt, as it was to this town that the trade from Kossen, on the Red Sea, came.

Cosmetics Perfumes to give an agreeable smell to the body were much in request, as also different kin

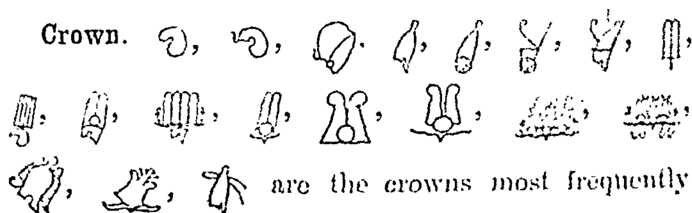
of oils and unguents for rubbing into the skin. "Sweet oil on their heads and on their new head-dresses" was required on great festivals by all who could afford it. Cakes of ointment were placed on the heads of guests at feasts, and to be anointed with the oil of *Qemi* was considered an especial honour. Alabaster pots containing unguent have been found in the tombs. Black and green paint were also in use for the eyes.

Cow. This animal was sacred to Hathor, the goddess who is sometimes represented with a cow's ears, or even the whole head. The cow also represented Nut, the sky goddess (*q.v.*), and at times Isis is also connected with it. In the "Book of the Dead" seven mystic names are given to the divine cow, who is there the wife of the bull Osiris. (*See* MEHURT.)

Crocodile. In old times there were innumerable crocodiles in the Nile, and the Egyptians went out to hunt them. But there are no representations on tomb-walls of this hunting, possibly because of religious scruples, as the animal was sacred to Sebek (*q.v.*). The animal is often depicted in the water beneath boats, and some scenes show him seized by a hippopotamus.

Crocodilopolis. Anciently called *Shed*. It was the capital of a province of the Fayûm known as *Ta-she*, "the land of the Lake," probably a reference to Lake Moeris.

Crown.



are the crowns most frequently seen on the monuments. The head-dress formed an important and significant part of the king's royal uniform, and many are the varieties of crown pictured

upon tomb and temple walls. The festival crown seems to have been the *Pschent* (No 7), which was a combination of the white crown of Upper Egypt (No 4) and the red crown of Lower Egypt (No 6) On warlike occasions and even in times of peace, the king is seen wearing the *Khepersh* (No 3) or war helmet. The "keeper of the king's diadem" held a high position at court under the Old Empire, but the office was done away with during the New Empire. The gods are always depicted as wearing crowns, and many of them are most complicated, as Nos. 15 and 16, No. 18 is one which is frequently seen on kings as well as gods, it is known as the *Atef* crown The queen's head-dress represented a vulture with his wings spread round her head in the act of protection

Cubit This measure of length was approximately 20·6 inches. It varied slightly, however, at different periods as employed by different architects.

Cusae The Greek name for *Kes*, the capital of the fourteenth nome of Upper Egypt, the modern Kusiyeh. Chief deity, Hathor.

Cynocephalus (*Āāni*) The dog-headed ape, sacred to Thoth, under which form the god is sometimes represented Thoth being a moon god, the cynocephali are frequently represented with the lunar disk on their heads The Hermopolitan ennead was sometimes represented by nine cynocephali, *that is*, Thoth and eight other deities; but sometimes the eight apes attend Amen They are called "watchers for the dawn." Nine cynocephali were said to open the gates in the west for the setting sun, and each is then called by a name "Opener of the earth," "Soul of the earth," "Heart of the earth," etc They are thus

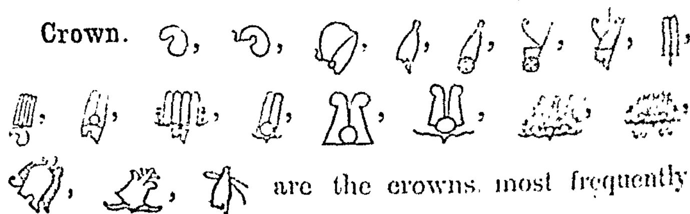
Cynocephalus

of oils and unguents for rubbing into the skin. "Sweet oil on their heads and on their new head-dresses" was required on great festivals by all who could afford it. Cakes of ointment were placed on the heads of guests at feasts, and to be anointed with the oil of *Qemi* was considered an especial honour. Alabaster pots containing unguent have been found in the tombs. Black and green paint were also in use for the eyes.

Cow. This animal was sacred to Hathor, the goddess who is sometimes represented with a cow's ears, or even the whole head. The cow also represented Nut, the sky goddess (*q.v.*), and at times Isis is also connected with it. In the "Book of the Dead" seven mystic names are given to the divine cow, who is there the wife of the bull Osiris. (*See* MEHURT.)

Crocodile. In old times there were innumerable crocodiles in the Nile, and the Egyptians went out to hunt them. But there are no representations on tomb-walls of this hunting, possibly because of religious scruples, as the animal was sacred to Sebek (*q.v.*). The animal is often depicted in the water beneath boats, and some scenes show him seized by a hippopotamus.

Crocodilopolis. Anciently called *Shed.* It was the capital of a province of the Fayûm known as *Ta-she*, "the land of the Lake," probably a reference to Lake Moeris.

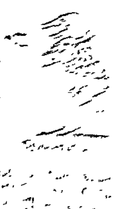
Crown.  are the crowns most frequently seen on the monuments. The head-dress formed an important and significant part of the king's royal uniform, and many are the varieties of crown pictured

upon tomb and temple walls. [illegible] seems to have been the [illegible] a combination of the white crown of Upper Egypt (No. 4) and the red crown of Lower Egypt [illegible] On warlike occasions and even in times of peace the king is seen wearing the [illegible] war helmet. The "keeper of the [illegible]" held a high position at court under the Old Empire, but the office was done away with during the New Empire. The gods are usually depicted as wearing crowns, and many of them are most complicated [illegible] Nos. 15 and 16; No. [illegible] on kings as well as gods [illegible] The queen's head-dress represented a vulture with its wings spread round her head [illegible]

Cubit. This measure of length [illegible] 20 6 inches. It varied slightly [illegible] periods as employed by different [illegible]

Cusae The Greek name for [illegible] fourteenth nome of Upper Egypt [illegible] Chief deity, Hathor.

Cynocephalus (*Aani*) The [illegible] to Thoth, under which form [illegible] represented. Thoth being a moon god, the cynocephali are frequently represented with the lunar [illegible] on their heads. The Hermopolitan ennead was sometimes represented by nine cynocephali, that is, Thoth and eight other deities; but sometimes the eight apes attend [illegible] They are called "watchers [illegible] the dawn." Nine cynocephali were said to open the gates of the west for the setting sun, [illegible] by a name: "Opener of [illegible] earth," "Heart of the earth," [illegible]



represented in the illustrations to a work frequently inscribed on the walls of royal Theban tombs, relating to the passage of the sun during the hours of night, and called "The book of that which is in the underworld." In the judgment scene represented in papyri of the "Book of the Dead," and on the walls at Dêr el Medineh, a cynocephalus is seated on the balance in the middle of the beam of the scales in which the heart of the deceased is being weighed, while Thoth stands by with palette and reed pen waiting to record the result. In this case the cynocephalus may represent equilibrium, which would naturally be a quality of the god Thoth.

D

Dance. Dancing as a spectacle was a favourite amusement of the old Egyptians, but it is improbable that it was a pastime, at least among the upper classes. The performers were usually women, and the dance would seem to have been more a rhythmic movement than anything involving much energy. Dancing women are usually seen in representations of feasts. They appear also in funeral processions, and in every case are accompanied by music and clapping of the hands.

There were apparently war dances and harvest dances performed by men, which were probably national dances. A picture on a tomb wall at Beni Hasan represents such a war dance.

Darius. *See* PERSIAN DYNASTY.

Decree of Canopus A stela in the Cairo Museum on which is inscribed in hieroglyphs, demotic, and Greek the decree made at Canopus by the Egyptian priests, in council assembled, concerning the festivals which were to be held in honour of Ptolemy Euergetes and his queen Berenice. Mention is also made of the great benefits which this ruler had conferred upon the country, and a statement is added requiring that the tri-lingual copy of this inscription shall be set up in every temple in the country.

Delta The flat alluvial land in Lower Egypt lying between the great arms of the Nile, immediately north of Memphis This district from its likeness to the Greek letter Δ, received the name of the Delta

Demons in the modern sense of the word—irredeemably evil spirits—figure largely in Graeco-Egyptian magical papyri in which the greater part of the spells are addressed to demons Much importance was attached to the names of the demons and their right pronunciation (*See* MAĀT KHERU)

Demotic. The name given to a cursive modification of the hieratic (*q v*) used for the vulgar dialect; it is not found until the XXVth Dynasty. It was introduced about B C 900 and was in use until the fourth century A.D. Composed of the same mixture of signs as the hieratic, t as extremely difficult to decipher, owing partly to

e similarity of signs which have separate hieratic uivalents, and partly to the fact that the writing is ck and careless. Like its parent the hieratic it ls from right to left
rofessor H. Brugsch has published a demotic gram- . but very little advancement is made in the study of

the characters, all the work in it being done by a few men. Nor are the subjects of demotic documents as a rule very interesting, since they consist chiefly of contracts of sale and legal matters; some magical texts and a curious tale being the chief exceptions. (Papyrus of Setna in the Cairo Museum. See trans. by Brugsh, Rev. Arch., Sept., 1867, and by F. Ll. Griffith.)

Dêr el Medineh. A small temple begun by Ptolemy IV. and finished by Ptolemy IX. It lies between the Colossi and Medinet Habu. It is specially interesting as containing the only lapidary representation of the Psychostasia (*q.v.*).

Digit. An unit of measurement and like the cubit subject to slight variations. The mean value of its length may be roughly estimated at ·727 inch. Professor Petrie has pointed out that the cubit and the digit "have no integral relation one to the other."

Diodorus Siculus. A Greek historian, whose ponderous work in forty books was written, it is supposed, after the death of Julius Caesar. One section treats of the mythic history of the Egyptians, but its value to students of Egyptology is lessened by the author's evident want of discrimination.

Diospolis. The Greek name for *Pa Khen-en-Ament*, capital of the seventeenth nome of Lower Egypt, the modern Ebshan. Chief deity, Āmen Rā.

Diospolis Parva. The Greek name for *Het*, capital of the seventh nome of Upper Egypt, the modern Hou Chief deity, Hathor.

Dog. This animal was used for hunting in the desert, and was occasionally made a pet of. The hunting dog was of the nature of a greyhound, with pointed upright ears and curly tail. The *Slughi*, used now-a-days for the same purpose in the Sudan, seem

to be a survival of this dog. Tomb pictures of the Old Empire show them attacking antelopes, and even lions were not too big game for them. Three different breeds of dogs are pictured in XIth Dynasty tombs, one being long-bodied, short-legged and prick-eared. They are sometimes shown under their master's chair, by his side.

Dolls. *See* Toys.

Donkey. This animal is often depicted on the tomb walls, sometimes [illegible] used as a beast of burden. [illegible] her foal shows the [illegible] may see them [illegible] ass was abhorred by the E[illegible] been discovered to corr[illegible] in the "Book of the Dead" [illegible] Chapter of repulsing [illegible] panying vignettes [illegible] serpent.

Doors. No [illegible] ancient times, but [illegible] are frequently [illegible] The "doors of the [illegible] of granite but [illegible] ordinarily closed [illegible] wood was [illegible] that whenever [illegible] sake of security [illegible] the doorway. [illegible] wood and [illegible]

Dreams. [illegible]

[illegible]

certain dreams have been found, but they are of a late date. Prophetic dreams sometimes required explanation by a professional expert, of whom there was a recognized class, the Hersheshta, lasting until Greek times. Among instances of dreams in Egyptian lore are:—(*a*) that recorded on the tablet in front of the Sphinx, in which Thothmes IV. tells how the god (Harmakhis) appeared to him and made him many promises on condition that he cleared away the sand from around his image, i.e. the Sphinx; (*b*) the Sallier Papyrus II. gives the counsels of Àmen-em-ḥāt I. to his son, which were revealed to that son in a dream; (*c*) it was in a dream that the Prince of Bekhten was visited by the god Khensu and ordered to return his statue to Thebes (see story of the possessed princess of Bekhten, on a stela in the Bibliothèque Nationale); (*d*) an Ethiopian stela records how the Pharaoh had a dream which was interpreted to him to mean that he would unite Egypt and Ethiopia under one sceptre; (*e*) the dream of the Pharaoh which was interpreted by Joseph in Genesis xli.

Dyeing. From the fact that the Egyptians dyed linen, as well as wool, we know that they understood the use of mordants. It is to this process of preparing the materials to receive the dye that Pliny refers, when he says, "There exists in Egypt a wonderful method of dyeing. The white cloth is stained in various places, not with dye stuffs, but with substances which have the property of absorbing (fixing) colours. These applications are not visible upon the cloth; but when the pieces are dipped into a hot cauldron containing the dye, they are drawn out an instant after dyed. The remarkable circumstance is, that though there be only one dye in the vat, yet different colours appear on the cloth; nor can the colours be afterwards removed. A vat which would of itself only confuse the colours on cloth previously dyed, in this way imparts several colours from a single dye stuff, painting as it boils."

Dynasties. "Manetho of Sebennytos, who wr
history of Egypt for the use of Alexandrine Gr
adopted, on some unknown authority, a division
thirty-one dynasties from Menes to the Macedon
conquest, and his system has prevailed—not, ind
on account of its excellence, but because it is the or
complete one which has come down to us "
These Dynasties were grouped together by Lepsi
into three great divisions, usually called—the **Ancien**
Empire, Dynasties I.—XI., the **Middle Empire**
Dynasties XII.—XVII., the **New Empire,** Dynasties
XVIII.—XXXI.

	Dynasties	Name	Duration
Ancient Empire	I.—II.	Thinite	555 Years
	III.—V.	Memphite	746 ,,
	VI.	Elephantiné	203 ,,
	VII.—VIII.	Memphite	142 ,, / 70 Days
	IX.—XI.	Heracleopolite	294 Years
Middle Empire.	XII.—XIII.	Theban	666 ,,
	XIV.	Xoite	184 ,,
	XV.—XVII.	Hyksos (Delta)	511 ,,
New Empire	XVIII.—XX.	Theban	593 ,,
	XXI.	Tanite	130 ,,
	XXII.	Bubastite	170 ,,
	XXIII.	Tanite	89 ,,
	XXIV.	Saite	6 ,,
	XXV.	Ethiopian	50 ,,
	XXVI.	Saite	138 ,,
	XXVII.	Persian	121 ,,
	XXVIII.	Saite	7 ,,
	XXIX.	Mendesian	21 ,,
	XXX.	Sebennyte	38 ,,
	XXXI.	Persian	8 ,,

E

Eileithyias. The city of Lucina, capital of the third nome of Upper Egypt, the modern El-Kab, and the site of a very ancient city, the oldest objects dating back to Dynasty VI. The goddess Nekhebt was worshipped there.

Electron. An amalgam consisting of two-fifths gold and three-fifths silver.

Elephantiné. The Greek name for the capital of *Ab*, the first nome of Upper Egypt, an island opposite to the modern Aswân. The chief deity worshipped there was Khnemu.

Embalming. According to Herodotus the most elaborate and expensive process cost £250. A body thus mummified came through the following processes:—First, an incision was made in the side,—the operator being ceremonially chased away,—and the viscera removed (*see* CANOPIC JARS). The cavity thus made was cleansed with palm wine and filled with myrrh, cassia, &c. The brain was removed through the nostrils by means of a bent instrument. The incision sewn up, the body was placed in a bath of natron for seventy days. At the end of this period it was washed, and swathed in innumerable gummed bandages. Amulets were placed now and again under the bandages, and on the breast a scarabaeus. Finally, a canvas shroud was kept in place by four or five broader bandages. Chapters from the "Book of the Dead" were sometimes written on the wrappings.

In a less expensive method, costing about £90, the abdomen was injected with "cedar tree pitch," which Herodotus states "had a corrosive and solvent action on the viscera." The contents were afterwards

allowed to escape. The natron bath was common to every method, the bodies of the poorest being prepared for it by simply rinsing the abdomen with "smyrnaea."

Enchorial; another name for DEMOTIC (*q v*)

Ennead A cycle of nine deities, of whom one was chief and the others his assistants This cycle represents sometimes the entire Egyptian Pantheon and at others the gods of the particular locality The most important was the Heliopolitan ennead It consisted of Tum-Rā as chief, Shu and Tefnut, their [illegible]

Epagomenal Days. The five days which were added to the old Egyptian year of twelve months of thirty days, in order to bring it to the length of the true year The legend was that Thoth had invented them for the convenience of Nut For that goddess having fallen into the embraces of Seb, was cursed by her husband Rā, who swore that on no day of any year should she bring forth her children, but by the invention of these days she was rescued from her predicament (*See* YEAR)

'Esneh The Egyptian *S-net*; the Greek Latopolis, so called because its inhabitants were said to have worshipped the latus fish. The remains of the temple are of the Roman period, though Thothmes III. originally built one here.

Evil Eye. There is distinct evidence that this superstition existed among the old Egyptians There is a record of a book stored in the library of the temple of [illegible]

"**Eye of Horus.**" "An expression denoting any God-sent gift." (Erman.)

Eye, the Sacred. The sacred eye, or the eye of Rā, or heaven, is the sun, a poetic symbolism used by poets throughout time, "heaven's eye" being a frequent Shakesperian phrase. Horus says, "I am he who resides in the middle of the eye." But there are usually two eyes represented, and called the eyes of Horus, a left and a right. They sometimes represent, the right the sun, and the left the moon; but some other meaning must be inferred when it is said of Rā, "Thou openest *the two eyes* and earth is flooded with rays of light." When Rā says "Call unto me mine eye," he refers to the goddess Sekhet (*q.v.*). Another text speaks of Kadesh as the "eye of Rā," and "eye of Tum." The Egyptian word for this eye is *Uzat* or *Utchat* (*q.v.*), which signifies "the healthy" or "flourishing."

F

Festival Songs of Isis and Nephthys. A work probably not older than the XXVIth Dynasty; the author is unknown. It forms part of the funeral hieratic papyrus of Nesi Ȧmsu (*q.v.*) (No. 10158 in the British Museum). The title is "The Verses of the Festival of the two Zerti," and the papyrus tells us it was to be sung by two virgins in the temple of Osiris on the occasion of the annual festival held for five days in the fourth month of the sowing season. There is evidence in the text that other copies existed, and that it was old

enough to allow of variant readings having crept in With the "Litanies of Seker," which follows, consisting of four columns, it occupies twenty-one of the thirty-three columns of the whole papyrus The second composition, which was evidently intended to be sung after the Festival Verses, consists of three parts I. A Litany to the Sun-God, II A Recitation by Isis; III A Litany to the Hathors During the sixteen repetitions of it which were required, it was to have an accompaniment of tambourines

A hieratic papyrus of Berlin contains a work very similar to the "Festival Songs" It has been translated by M de Horrack, and is entitled "Les Lamentations d'Isis et Nephthys" (*q v*)

"The subject of the verses throughout is the destruction of Osiris by Set, and the reconstruction of his body by Isis and Nephthys"

Festivals. Innumerable festivals were held during [illegible] Harvest festivals [illegible] Part of the year [illegible] of Osiris, at the end of which, on the 30th of the month *Khoiak*, a strange festival was held at Busiris to commemorate the setting up of the backbone of the god A mock fight was then carried on between priests of different sanctuaries, possibly symbolizing the fight between Set and Osiris Perhaps the most universally acknowledged of all the festivals were those in honour of HĀPI the Nile god, and OSIRIS. Those of HATHOR seem to have taken a somewhat bacchanalian form. Inscriptions tell of an "Intoxication festival" in her honour held at Dendera At Saïs the festivals were principally dedicated to NEITH. At Memphis that of PTAH-SEKER-OSIRIS was celebrated with great pomp; it fell on December 22nd in late times, and was connected with the winter solstice. A hymn to Amen-Rā speaks of the festival of the quarter month, and of the 6th and 9th days of the month. For every act of importance to the people in the year there was a

special festival, the cutting of the dyke, opening the canals, reaping the first sheaf, carrying the corn, and so on. On great festival occasions the image or symbol of the god or goddess was carried in its special bark round the temple and about the precincts. There was, as well, the festival for the dead on the 17th of Thoth, called also the fire festival, when the priests kindled fires in front of the statues in the sepulchral chambers, and the whole country lighted new lamps, and spent the night in feasting and visiting. One of the most important of the festivals was that which took place on the 1st of Thoth (i.e. the early days of August) on the day of the rising of Sothis (Sirius), which marked the beginning of a new year.

Fish. The fish are among the best drawn animals on tomb and temple walls. Hence it is that ichthyologists have been able to identify the fish represented on the walls of Dêr el Bahri with modern Red Sea fish. Of the many specimens that were found in the Nile several were considered good for food, among which Gardiner Wilkinson gives *Labrus Niloticus, perca nilotica, cyprinus benni, silurus shall, silurus schilbe niloticus, silurus bajad, silurus carmuth.* Some were considered sacred in different parts of the country. Such were the oxyrhinchus, the latus, the phagrus, and the lepidotus. The two former gave their names to places. That fishing was a great industry, as well as one of the chief sports and amusements, may be gathered from the pictures on tomb walls. Nets of various kinds, hooks, and spears were used for catching fish. It is evident that they were preserved and fed for the table in private ponds, and here the Egyptian gentleman amused himself by fishing with a line, or going out in a small boat to spear the fish with a bident. The ordinary fisherman, who fished for his livelihood, used a net; a drag net is often worked by two boats. The fish thus caught were eaten both fresh and salted. The latter were split and opened out, exposing the backbone, salted, and hung out in the sun. Herodotus

[illegible] which [illegible] e sub- [illegible] Lake Moeris he says, "During the six months that it flows out it yields a talent of silver every day to the king's treasury from the fish, but when the water is flowing into it, twenty minae" In later times fish was considered an impure food, and was not eaten by the priests.

Flora That the Egyptians had a great love for flowers is a very evident fact, since they figure at every function and on every occasion But their choice was limited. The trees and plants in old times were probably very much the same as those we see now The date and dôm palms, the sycomore and the acacia were the only big trees, and the lotus and mimosa were apparently the only flowers that grew in abundance The papyrus was largely grown Wheat, barley and dhurra were the chief crops Of vegetables there was no lack, though variety seems to have been limited to onions and cucumbers of different kinds Melons and grapes, dates, figs and pomegranates were the chief fruits used

Fortifications The two most celebrated lines of [illegible]

Gebel Barkal, on the Upper Nile (*See* FORTRESSES)

Fortresses From the earliest days the Egyptians erected fortresses against the incursions of the Asiatics, Bedawin, and Nubians The most ancient are those of Abydos and El-Kab. In the Delta a line of forts was erected under the M.E, and called the "gates of the barbarians." Above Aswân, on the Nubian frontier, was a fortress called the "gate of the south,"

Gardens. A garden was one of the most expensive luxuries of the wealthy, owing to the necessity for perpetual irrigation. There are several pictures, or plans, of gardens on tomb walls. They show rows of trees and shrubs, one, two, or more ponds with water-plants, fish and a boat, vines on trellises, and small kiosques.

Glass. The manufacture of glass was early known to the Egyptians, but they never could make it quite white and absolutely transparent, from their inability to eliminate certain chemical substances. It has always a greenish tinge. The manufacture was not an exact science, their chemistry was empirical, and the results uncertain. Strabo was told in Alexandria that Egypt possessed an "earth" which was peculiarly suitable for the manufacture of glass. Possibly this "earth" was soda, for in the middle ages we find the Venetians importing soda from Alexandria for the purpose of glass manufacture. On early tomb walls are seen men working glass with a blow-pipe. Glass was employed for vessels of many shapes, and also very largely for enamelling. In rare cases inscriptions cut in the wooden sarcophagi were filled in with it. Beakers, figurines, amulets and beads were made of it.

Gold. In the hieroglyphs [hieroglyph]. It was in common use in Egypt, vases, cups, ingots, plaques and rings being depicted on the monuments. The rings may be seen in scales, being weighed, doubtless a substitute for coinage, of which the ancient Egyptians had no knowledge. The gold was obtained from the so-called "Arabian desert," that is, the country between the Nile and the Red Sea, where the veins of quartz in the mountains contain gold, and from Nubia. The inscriptions speak of different qualities, such as "mountain gold," "gold of twice," "gold of thrice," &c. Gilding, or "overlaying with gold" was largely practised, objects in stone, wood, and other materials as well as the heads of mummies being thus decorated

Even scarabs of lapis lazuli were sometimes gilded. (*See* JEWELLERY.)

Granaries Large chambers built of brick and standing in a row of ten or twelve They were oven-shaped and had no communication with each other

... the top

The

under

the care of the "Superintendent of the Granaries"

Granite, or Syenite, from *Syene*, i e. Aswân, whence it was most extensively quarried, is found in great variety in Egypt There are pink and red syenites, porphyritic granite, yellow, grey, black, and white kinds; and others veined with white or with black are to be found within a small area round the first

" its varieties

royal sarco-

stelae and

statues The finer grained kinds were even used for small objects such as amulets The principal pyramids were originally partly cased in this material

H

Hair Restorer There are several prescriptions in the Ebers Medical Papyrus which are said to be sure remedies for baldness, and for restoring hair to the

all boiled together in oil Another sovereign remedy was to be found in the use of the plant *Degem.* To

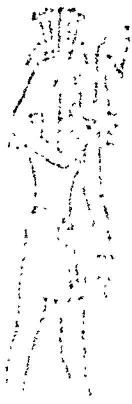
prevent the hair from becoming white or to restore it to its youthful colour, a remedy could be made of "the blood of a black calf that had been boiled in oil." "The blood of the horn of a black bull" boiled in oil and made into an ointment was also useful for the same purpose. The "fat of a black snake" was also thought to produce excellent results. It was equally possible to cause the hair of a "hated rival" to fall out, for which purpose it was necessary to boil together in oil the flower *sepet* and a particular kind of worm, and get it put on the head of the rival. Against this, however, there was an antidote in the fat of the hippopotamus, with which a boiled tortoiseshell had been pounded up, but then the head must be anointed "very, very often."

Hambit.

Hamhit. A goddess spoken of on the stela of Mendes as "Hamhit the powerful one of Mendes, the wife of the god in the temple of the ram, the eye of the sun, the lady of heaven, queen of all the gods." She is represented with a fish on her head.

Hāp. Name of the sacred bull of Memphis. (*See* Apis.)

Hāpi. The Nile deified under the form of a human figure, partly male and partly female. In his hands are sometimes seen a table of offerings upon which are lotus flowers and libation vases, while on his head is a bunch of lotus flowers.


Hāpi.

Hāpi. One of the four sons of Horus, the funerary genii who also represent the four cardinal points, and were protectors of the four canopic jars (q.v.). He is represented with the head of a cynocephalus. (*See* Amset.)

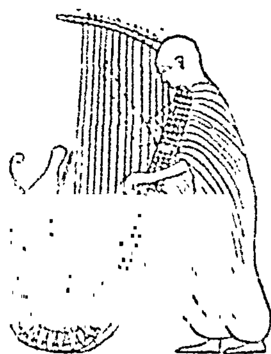
Harem. The Harem in the modern Turkish sense of the word did not exist in old times. Some of the Pharaohs had several wives, but it seems quite incompatible with the language in which the "mistress of the house" is spoken of, that the practice of polygamy and concubinage should have been common. A few instances occur in which we find records of men with two wives.

Harmakhis. The Egyptian *Hor-em-Khuti* or *Hormakhu*, "Horus of the two horizons." He is more especially the rising sun, and as such was represented by the great Sphinx on the pyramid plateau. He is also called Rā-Harmakhis as god of Heliopolis. He is always depicted with a hawk's head and usually with the disk and uraeus. (*See* HORUS.)

Harmakhis

Haroeris. The Greek name for a form of Horus, called in Egyptian "the elder," and son of one form of Hathor. He was worshipped at Letopolis (*q v*), and the double temple at Kom Ombo was dedicated partly to him and partly to Sebek. In later times he was said to be a son of Rā. (*See* HORUS.)

Harp. This instrument was in use in Egypt from the earliest times, many varieties being depicted on the tomb walls. Sometimes it was played alone, sometimes with other instruments, and sometimes as an accompaniment to the voice. The number of strings varied from four to twenty-two. Some were of great size, the musician standing to play. More often he sat on his heels on the ground. The instrument either rested on the ground or was sup-



Harper.

ported by a kind of prop. It was often ornamented with elaborate designs in colours. (*See* HARPER, LAY OF THE.)

Harper; Lay of the. A chant or song "that is written before the harper," which is inscribed on the walls of two tombs at Thebes and transcribed in the Harris Papyrus. It is not a religious chant, but rather a moralizing poem in the strain of the Scriptural Ecclesiastes. One version ends thus:

> "For no one carries away his goods with him,
> Yea no one returns again who has gone thither."

A translation may be found in "Records of the Past," vol. iv.

Harpocrates. The Greek name for Horus, son of Isis, and the avenger of his father Osiris. He is always represented in human form, and usually with his finger to his mouth.

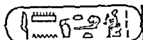
Hatasu. *See* HATSHEPSUT.

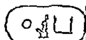
Hathor. One of the most important goddesses of the Egyptian Pantheon. Her name signifies "the House of Horus," and in one aspect she is a sky goddess, Horus the sun rising and setting in her. Her best known form is as the goddess of beauty, love, and joy. As such she was in later times [illegible] identified by the Greeks with their Aphrodite. Many festivals were held in [illegible], and the great temple at Denderah was dedicated to her.

Hathor

cult In another form she is the "Lady of the Underworld." The cow was her sacred animal, she herself being sometimes represented in the form of a cow More often she is shown as a woman, though sometimes wearing the cow's head or ears. Her characteristic headdress is the disk between two horns. Nearly all goddesses were at times identified with her, and when this happens they usually wear her attributes, the disk and horns. Very frequently Hathor is represented suckling Horus.

Hatshepsut, Queen, *Maāt-ka-Rā*, Dynasty XVIII,





B.C. 1516—1481. This queen was the daughter and heiress of Thothmes I., and was married to her half-

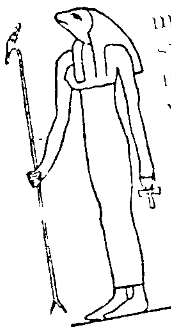
Hatshepsut is one of the most interesting figures in Egyptian history. Left a widow quite young, she took up the reins of government with vigour and decision, and during her reign raised the country to a most prosperous condition Apparently she preferred the arts of peace to the conquest of fresh territory. Her name will be remembered for all time by the magnificent and unique temple of Dêr-el-Baḥri, built under the Theban hills. Its great historic interest lies in the representation upon one of the dividing walls of the expedition to the land of Punt This purely commercial and pacific expedition was ostensibly to seek for and bring back some of the incense trees which did not grow in Egypt. Hatshepsut's envoys were successful,

and besides returning with some of the precious trees, which were planted in the garden of Ȧmen, they brought to their queen the allegiance of the people of Punt, and rich gifts of electron, ebony, ivory, leopard skins, incense, and wild animals. At Karnak she erected two obelisks, the greater one being to celebrate the *Sed* festival, in the sixteenth year of her reign. It is nearly 100 ft. high, and is cut out of red granite; it was quarried at Aswân, inscribed, polished, and set up in its place in the incredibly short period of seven months.

Hawk. This bird was sacred to Horus, and was frequently mummified. If any deity is represented with the head of a hawk it may be safely concluded that he was one of the solar gods.

Heh or **Heḥu**. The god of eternity. He is represented with the head of a frog. A feminine form, Heḥt, is shown with different heads, sometimes a uraeus, sometimes a sheep, or a cat.

Heken. A form of Ta-urt represented with the body of a hippopotamus and the head of a vulture.



Heqt

Heqt. The frog-headed goddess, the mother of *Harueris* (*q.v.*), and sometimes spoken of as the wife of *Khnemu*. Her rôle is rather vague, but it is evident that she was associated with the idea of the resurrection, and her symbol, the frog, was carried on into Christian times, being often found upon terra-cotta lamps.

Heliopolis. The Greek name for [hieroglyphs] *Ȧnnu*, capital of the thirteenth nome o[f] Lower Egypt, near the modern Matariyeh. The chief deity was Rā, the sun go[d], from which fact the Greek name comes. It was t[he] Scriptural On, whence Joseph took his wife. (S[ee] ȦNNU.)

Hennu The sacred boat which was drawn through the temples at dawn (*See* BARKS)

Henotheism "A phase of religious thought, in which the individual gods invoked are not conceived as limited by the power of others" (Renouf)

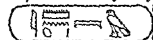
"Each god is to the mind of the suppliant as good as all other gods He is felt at the time as a real divinity, as supreme and absolute in spite of the necessary limitations which to our mind a plurality of gods must entail on every single god All the rest disappear from the vision and he only who is to fulfil their desires stands in full light before the eyes of the worshippers" (Max Muller)

Hermes Trismegistos "Hermes thrice great" was the author of several works, of which only fragments remain. Much mystery attaches to his name The Greeks had adopted the Egyptian god Thoth into their pantheon under the name of Hermes According to Clemens Alexandrinus, Thoth wrote forty-two books, the latest of which probably dates from the XXVIth Dynasty. But only very small parts of these works remain in the writings of S...

Heracleopolis Magna Greek name for *Seten henen*, the capital of the twentieth nome of Upper Egypt, the modern Ahnasieh. Chief deity, Hershefi

Heptanomis. A district of Middle Egypt, consisting of seven nomes and the oases, lying between the Thebaid and the Delta.

Her-hor. Dynasty XXI., circa B.C 1100.



The chief priest of Amen at the end of the XXth Dynasty, who wrested the

throne from the effete Ramessides, and proclaimed himself "king of Upper and Lower Egypt." His power, strictly speaking, was limited to the Thebaïd and Ethiopia.

Hermonthis. The Greek name for *Annu qemāt*, the "Southern On," capital of the fourth nome of Upper Egypt, the modern Karnak. Chief deity, Mentu, the war god.

Hermopolis. The Greek name for *Pa-Teḥuti*, capital of the fifteenth nome of Lower Egypt, the modern El Bakalîyeh. Chief deity, Thoth (*Teḥuti*).

Hermopolis. The Greek name for *Khemennu*, the capital of the fifteenth nome of Upper Egypt, the modern Eshmunên. Chief deity, Thoth.

Herodotus. The second book of Herodotus' history, called "Euterpe," gives a history of Egypt, many statements in which appear extravagant. Much that he has recorded from hearsay is doubtless incorrect, but in the cases where he speaks as an eye-witness he is generally found to be accurate.

Hershefi, *Arsaphes.* A form of Osiris generally represented with a ram's head.

Ḥesepti. The Egyptian name for the divisions of the country. (*See* NOMES.)

Ḥesepti. Fifth king of Dynasty I.; reigned twenty years. He is mentioned in the Medical Papyrus in Berlin. Books 64 and 130 of the "Book of the Dead" are said to date back to his reign.

Ḥet. A name of the chief town of Diospolis Parva, the seventh nome of Upper Egypt.

Ḥet-sekhem. The sacred name of the metropolis of

retained more or less in the case of stone-cut inscriptions until a late date. The invention of this script

THE ALPHABET.

a	n	s
ȧ	r	s
ā	h	sh
u	ḥ	t
i	ḥ	ṭ
b	kh	d
p	k	z
f	q	
m	k	

was attributed to the god Thoth. By about 300 A.D. all knowledge of the meaning of the characters had died out, and it was not until the discovery of the Rosetta Stone (*q.v.*) in 1799 that any real progress was made in their decipherment. We now know that the signs are of two kinds, those representing sounds and those representing ideas—called *phonetic* and *ideographic*. Of the former, the phonetic characters, there are two kinds, the *alphabetic* and the *syllabic*. The ideographic signs are pictorial representations of the objects spoken of, which are placed after the phonetically written word to "determine" it, and hence they are *determinatives*. Determinatives are of two kinds, *generic* and *specific*, the former being determinative of a class—as for instance the picture of the hide of an

animal, indicating merely an animal—the latter of a particular object. The texts read either from right to left, or from left to right, or are arranged in columns

polyphonous The cursive form of the hieroglyphic script is called hieratic (*q v*). In later times this cursive form degenerated into a much simpler character called demotic (*See* SETEN-HETEP-TĀ)

Hipponus. The Greek name for *Het-bennu*, the capital of the eighteenth nome of Upper Egypt, the modern El Hibeh. Chief deity, Anubis

Hiser. A special name of the Temple of Thoth at Hermopolis.

Hit. A form of Bes (*q v*), found at Dendera

Hittites. (*See* KHETA.)

Honey. The Egyptians evidently succeeded in keeping bees, in spite of the scarcity of flowers, for honey enters frequently into their medical recipes There is some evidence that in late times it was used for preserving the dead.

Hophra. (*See* UAH-AB-RĀ)

Hor-Âmen. A complex deity, having the attributes of Horus added to those of Amen. He is represented as Horus, with the side lock and finger to the mouth, and wears the disk and plumes of Amen.

Horapollo. The author of a fourth century, A.D., work in Greek on hieroglyphs. Nothing is known of the author except that he is called "an Egyptian." It is probable that he was a Copt, and that the original

posed to have reigned during the pre-dynastic ages in Egypt for about 13,420 years

Horse. The horse was unknown in early history It is represented for the first time on monuments of the XVIIIth Dynasty, and may possibly therefore have been introduced by the Hyksos invaders who preceded this dynasty In any case they were an Asiatic importatic. [illegible] if we judge from [illegible] of an Egyptian [illegible] one or two texts speak of men on horseback They were used in large numbers for war chariots, and one papyrus speaks of their being used for ploughing. Appointments in the royal stables were important posts, carrying with them many duties Ramses II had two favourite horses, whose names have been recorded. (*See* POEM OF PENTAUR)

Horus. One of the principal gods of Egypt Son of Osiris and Isis, he is represented either as a boy or a young man, or with the hawk's head, the last indi-

Horus

cating his solar aspect. The two forms were two distinct deities in the very earliest times. But the two stories were soon confused, and t o

who waged war against Set, his father's murderer, became identified with Horus the rising sun, the Greek Apollo. He was worshipped in many forms and under many names throughout Egypt. As a child he was represented with the side lock of hair, and frequently with his finger to his mouth. As a solar deity he figures either as a hawk or a man with a hawk's head, wearing a variety of crowns. As "the sun in his full strength," he is sometimes merged in Rā. (See HARMAKHIS, HARPOCRATES, EYES OF HORUS.)

Hyksos. A word probably derived from *ḥaq*, a prince, and *Shasu*, the tribes inhabiting the eastern desert. Of the *Hyksos*—erroneously called Shepherd Kings—very little is known that is absolutely certain. They appear to have been a barbaric people from the east, who, taking advantage of a period of weakness, poured down into Egypt, established their own government, and, after restoring *Ha-uart* (Tanis), governed from Memphis. After 511 years they were expelled from Lower Egypt by Āāhmes I. and forced into the Delta. Thothmes I. finally expelled them, and they retreated into the country from whence they originally came.

Up to the present time there have only been found the remains of three *Hyksos* kings, Khian and Apepi I. and II., under the last of whom it is thought that Joseph served. The genuineness of many of the so-called Hyksos monuments found in museums has been doubted by eminent Egyptologists.

Hymns. Of the number of hymns that have been preserved the greater number are in praise of Rā, the sun-god. But there are also hymns to *Ptah*, *Osiris*, the Nile, Āmen, and Hathor. According to Renouf these hymns represent the henotheistic side of Egyptian religion. The ideas expressed in them are often very lofty, and the conception of the Deity is in such language as would be employed in these times. But

[illegible], his father's avenger, [illegible] Horus the rising sun, the [illegible] worshipped in many forms [illegible] throughout Egypt. As a [illegible] the side lock of hair, [illegible] to his mouth. As a [illegible] as a man with [illegible]. As the [illegible] is called [illegible] Harmachis, Hor-merti, Eyes of [illegible]

Hyksos. [illegible] derived from *hyq*, a [illegible] the eastern [illegible] Hyksos commonly called Shepherd [illegible] absolutely certain. [illegible] a barbaric people from [illegible] of a period of weak- [illegible] Egypt, established their own [illegible] *Hawart* (Tanis), [illegible] Memphis. After 511 years they were [illegible] Egypt by Aahmes I. and forced [illegible] Thothmes I. finally expelled them [illegible] into the country from whence they [illegible]

Up to the present time there have only been found [illegible] of three Hyksos kings, Khian and Apepa I. and II., under the last of whom it is thought [illegible]. The genuineness of many of the so-called Hyksos monuments found in museums has been doubted by eminent Egyptologists.

Hymns. Of the number of hymns that have been preserved the greater number are in praise of Rā, the [illegible]. But there are also hymns to Ptah, Osiris, the Nile, Amen, and Hathor. According to Renouf these hymns represent the henotheistic side of Egyptian religion. The ideas expressed in them are often very lofty, and the conception of the Deity is in such language as would be employed in these times. But

invariably there is mixed up with these fine passages a great deal of polytheistic teaching The chief hymns that have been studied are, Hymn to the Nile, in the Sallier Papyrus, translated by Maspero, Hymn to Amen, in a Cairo papyrus, XXth Dynasty, translated by Grebaut, Hymn to Osiris, on a stela in Paris, translated by Chabas, a pantheistic hymn from the temple of El Khargeh, translated by Brugsch, Birch, and Renouf, Hymn to the Aten, in a tomb at Tel el Amarna, translated by Bouriant and Breasted, Hymn to Rā, in the 15th chapter of the "Book of the Dead" (Turin Papyrus), translated by Wiedemann and others (*See* HENOTHEISM)

Hypocephalus A disk of painted [illegible] found under the heads of Graeco-Roman [illegible] It is really a form of amulet and [illegible] magical formulae and figures [illegible] being invariably [illegible] obtain warmth for the [illegible] round the border of [illegible] being drawn across the [illegible] depicted is one [illegible] the solar disk in the [illegible] tion runs as follows [illegible] to the Osiris Her[illegible] phalus] *maāt kheru* [illegible] his head, for he was [illegible] mann) Another prayer [illegible] who himself is hidden, [illegible] who shineth upon the [illegible] and in the underworld [illegible] ever May the great god in his [illegible] the underworld of Heliopolis Grant [illegible] an entrance and an exit in the underworld [illegible] let or hindrance" (Budge)

Hypostyle The name given to any hall the roof of which is supported by columns, such as the great

was the *Ibis Aethiopica*, which [illegible] Wady Halfa. The bird [illegible] the name of Thoth.

Ideograms. [illegible]

Im-hetep. [illegible] B.C., reigned nine years.

Imhetep. A god [illegible] Greeks *Imuthes*, and [illegible] to Asklepios. He is [illegible] Ptah, and [illegible] of exorcism and healing [illegible] buted to him. A temple [illegible] him between the Serapeum and [illegible] village of Abusir. [illegible] in Saite and Greek times. [illegible] and reliefs represent him [illegible] man wearing a close cap and [illegible] an open roll of papyrus [illegible]

Imuthes. The Greek form of [illegible]

Incubator. "What [illegible] deserves the greatest praise [illegible] the rearers of fowls and geese [illegible] with the course of nature [illegible] countries, hatch an infinite [illegible] artificial process. Dispensing [illegible] the hens, they with their own hands [illegible] maturity; and the young chickens [illegible] not inferior in any respect to those [illegible] means." (Diodorus i. 74.)

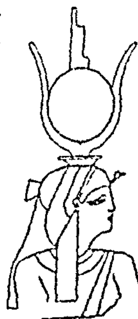
Ink. *See* PIGMENTS.

Iron. Egypt seems to have had [illegible] analogous to that of many countries. [illegible] metal are rare until about 800 B.C. The [illegible]

obtaining it will account for this, but according to some authorities the metal was held in abhorrence by the Egyptians and was dedicated to Set, which would also account for the few examples found. Moreover, much may have disappeared simply from oxidation. Many iron tools of the Graeco-Egyptian period were obtained during the excavations at Naukratis.

Isis.

Isis. The goddess *Ḥest* or *Aset* is the daughter of Seb and Nut, and wife and sister of Osiris. She is always represented as a woman, and wears on her head the seat or throne ⌷ which is also the hieroglyph for her name. But at times she wears other head-dresses, particularly the vulture cap, the disk and horns, and the double crown. She is the mother of Horus, and as such seems to be merged in Hathor at times. She was the true type of wifehood and motherhood. Her husband Osiris having been killed and his body hidden by Set, she spared no pains in her search to find him, and was aided in her lamentations by her sister Nephthys. It is therefore, because of every dead person having become an *Osirian*, that these two goddesses are so frequently represented at the head and feet of the mummy in the pictures on tomb walls, and on sarcophagi. With Osiris and Horus, Isis forms one of the best known triads. The great temple at Philae was dedicated to her. In the legend of Rā she figures as a magician; and she is called also the "great enchantress."


Isis.

Israel Stela. A block of [illegible] 10ft. 3in. high, [illegible] by Petrie in the ruins of a temple [illegible] Thebes. It was used in the first place [illegible] III., who inscribed on it a record [illegible] benefactions to the temple of Amen. [illegible] en-Aten erased a great part of it [illegible] names of Amen; but the inscription was restored [illegible] Seti I. Mer-en-Ptah took the stone and built it into his temple with the inscribed face to the wall. Then on the blank side he carved a long account of his defeat of the Libyan invaders, followed by a record of a Syrian campaign, with an enumeration of various tribes and peoples. Among them occurs a name which is thought by many to refer to the Israelites of the Bible. The passage runs as follows:—"Vanquished are the Tahennu; the Kheta (Hittites) are quieted; ravaged is Pa-Kanana with all violence; taken is Askadni (Askelon?); seized is Kazmel; Yenu of the Syrians is made as though it had not existed; the people of Ysiraal is spoiled, it hath no seed; Syria has become as widows of the land of Egypt; all lands together are in peace." The stela is in the Cairo museum. The name I-s-r-a-e-l-u has been found on another stela of the time of Mer-en-Ptah, and identified by Spiegelberg. It is in the Cairo Museum.

Ithyphallic god. See Amsu.

Ivory. Though no great number of ivory objects has been found, we know that the elephant [illegible] known from the earliest times, since the animal [illegible] as a hieroglyph in the name of Elephantine as far [illegible] as the Vth Dynasty. The perishable nature [illegible] material probably accounts for the small number of [illegible] finds. It was used for inlaying furniture, and for [illegible] objects, such as spoons, ornaments, combs, [illegible] castanets; boomerangs of ivory have also been [illegible] Occasionally it was dyed red or green and [illegible] it was engraved with the point and filled in [illegible]

and mummified. These were exact likenesses of the deceased, and one or more were placed in a serdāb near the tomb for the use of the Ka. Each king had his special Ka-name enclosed in a kind of square standard or banner. It was not only human beings who had Kas but everything, gods, localities, &c., and in order that the Ka might be well provided, objects he might be supposed to want were made to represent Kas, and placed in the tomb. The theory is almost equivalent to Paracelsus' theory of astral bodies. (See STATUES, SERDĀB.)

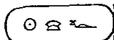
Kabasos. Greek name for *He[illegible]ka*, capital of the eleventh nome of Lower Egypt, the modern Horbeit. The chief deity was [illegible].

Kadesh. A goddess, "Lady of Heaven, governess of all the gods, the eye of Ra, there exists no second to her." She was one of a group of foreign divinities introduced into Egypt at the time of Dynasty XVIII. She was probably a Phœnician deity, and synonymous with Astarte.

Ka-ka-u, second king of Dynasty II., reigned thirty-nine (?) years. He is said to have established the worship of the Apis bulls at Memphis, the Mnevis bulls at Annu (Heliopolis), and the sacred rams at Mendes. (*See* APIS.)

Kamit. The ancient name of Egypt, which means the "black land."

Khat. The corruptible, dead body, symbolized by the ideogram of a dead fish. This body it was necessary to embalm in order to preserve it from decay, so that it might in the future become a *sāhu* or glorified and incorruptible body, possessed of knowledge and power. The khat probably stands to the *sāhu* in the same relation that the σωμα σαρκος does to the σωμα πνευματικος. (*See* SĀHU.)

Khâf-Rā  the Khephren of the Greeks, third king of the IVth Dynasty. His pyramid stands between those of Khufu and Men-kau-Rā at Gizeh Inscriptions say little of this Pharaoh, but his features are well known to us from the fine green diorite statue discovered by M. Mariette at the bottom of a pit in a temple near the Sphinx. The splendid workmanship of this statue indicates a very advanced state of art. There were several other statues in the same place, but all, having been thrown in, were broken Fragments of inscriptions tell us that the name of Khaf-Rā's wife was [illegible]. (See PYRAMIDS) The red granite temple usually, but erroneously, called the Temple of the Sphinx was probably built by this monarch.

Khaib, the. The shadow of a man or woman which left the body at death to continue [illegible] entity of its own. It is represented under the form of a sunshade.

Khem. (*See* AMSU.)

Khensu or Khonsu. The third god in the Theban triad, the son of Amen and Mut. He is a lunar deity, and as such is confused and sometimes, as at Edfu, identified with Thoth. He occasionally assumed a solar character and is then represented with a hawk's head, and was emblematic of the rising sun. He was the great exorcisor of spirits in [illegible], as we find from a [illegible] XXth Dynasty [illegible] of his image [illegible] Bekhten [illegible]

Khian, *Se-user-en-Rā.* From the form of the

carabs and cylinders found bearing this king's name, e may be placed with tolerable certainty in Dynasty X, cir 3100 B C.

Khnemu or Khnem. A deity worshipped chiefly at Philae, where he s represented as making mankind out of clay upon a potter's wheel. His name signifies the "moulder." He is represented as a ram-headed god, and is often found in conjunction with Amen; Amen Khnem being dentified by the Greeks with their Zeus-Ammon, or Jupiter Ammon in Latin sculptures.

Khnemu

Khu The "luminous," the "clear" Renouf points out that "glory" is perhaps the true meaning of it It is one of the immortal parts of man, and probably represents the spirit, it is symbolized by a flame of fire

Khufu. Second king of Dynasty IV., cir 3969 B C Reigned 63 years The name of one daughter is known, Henut-sen. This king was the builder of the Great Pyramid of Gizeh. There is a rock tablet at Wady Magharah containing his cartouche

Khu-en-aten. *See* AMEN-HETEP IV

Khut-Aten (TELL EL AMARNA) The name that Amen-hetep IV., who took the name of Khu-en-aten, gave to the new city that he built and made

his capital. On account of the hatred with which his successors regarded the new form of religion he had started, they completely destroyed the town, temple, and palace. The few remains that have been recovered show an enormous advance in art, in design and adaptation. Petrie in the course of excavations uncovered some beautiful painted pavements with most charming decorative treatment. These are evidently parts of the floor of the palace. (*See* AMEN-HETEP IV.)

Kohl. *Uaz* and *Meszemt*. Green and black cosmetic used for painting the eyelids and eyebrows in order to make the eyes look large. Healing properties were also ascribed to the use of it; for in the Leyden Museum there is a toilet box with four divisions, and the purposes of the different preparations are thus described; "for opening the sight," "for expelling tears," "for expelling the flower," "daily eye-paint." Sulphide of lead, sulphate of lead, green carbonate of copper appear to have entered largely into the composition of kohl, which points distinctly to commercial intercourse with the east from the earliest period of Egyptian history. (*See* STIBIUM.)

Kummeh. A crude brick fort standing on a natural eminence on the east bank of the Nile, about thir miles above the first cataract. It was built b Usertsen III. as a protection against the Nubians. (*See* SEMNEH.)

Kynonpolis. The Greek name for *Ka-sa*; the capital of the seventeenth nome of Upper Egypt, the modern El Kes. The chief deity worshipped there was Anubis.

L

at the opening
148, says that
the city named
after the crocodiles. Strabo, who visited it, states that it lay between thirty and forty stadia from the first sailing into the canal, and that Arsinoë lay about 100 stadia further on. It must therefore have been situated between Arsinoë and the entrance to the Fayûm, and not on the further side of the Birket el-Kurûn, as some have thought Hawâra is identified by Petiie as the site of the Labyrinth.

According to Herodotus, "the pyramids may individually be compared to many of the magnificent structures of Greece, but even these are inferior to the Labyrinth. It is composed of twelve courts, all of which are covered, their entrances are opposite to each other, six to the north, and six to the south; one wall encloses the whole; the apartments are of two kinds, there are 1500 above the surface of the ground and as many beneath, in all 3000. . . . . The upper

the different courts excited my warmest admiration, from spacious halls I passed through smaller apartments, and from them again to large and magnificent courts, almost without end. The ceilings and walls are all of marble, the latter richly adorned with the finest sculpture, and around each court are pillars of the whitest and most polished marble." Strabo speaks of the long and intricate passages which led to the peristyle courts, all backing on to one wall—and of the hall of twenty-seven columns, connected with the couits, the number of them being equal to the

nomes of Egypt. Pliny, who appears to have strung together a number of traditional reports, says there were sixteen nome courts with forty statues of Nemesis in them. He also mentions the crocodile burying places.

Petrie, taking Herodotus and Strabo for his guides, carefully surveyed the ground in 1889, and decided that no other site than Hawâra was possible for the Labyrinth. Here he found an enormous area—1000 ft. by 800 ft.—well defined with a bed of limestone chips, and traces beneath it of a foundation, evidently prepared to receive some enormous building. "Mere figures will not signify readily to the mind the vast extent of construction; but when we compare it with the greatest of other Egyptian temples it may be somewhat realized. On that space could be erected the great hall of Karnak and all the successive temples adjoining it, and the great court and pylons of it; also the temple of Mut and that of Khensu, and that of Åmen-ḥetep III. at Karnak; also the two great temples of Luxor, and still there would be room for the whole of the Ramessēum. In short all of the temples on the east of Thebes and one of the largest on the west bank, might be placed together in the one area of the ruins of Hawâra. Here we certainly have a site worthy of the renown which the Labyrinth acquired." From careful observations made on the spot, Petrie has recovered this much of the arrangement of the Labyrinth:—On the eastern side may yet be seen part of the limestone pavement, which has survived the needs of the French engineers who laid the Fayûm railway and used it as their stone quarry. This pavement appears to have been double, and consisted of blocks of yellow limestone with fine white limestone slabs superimposed. A few of the blocks of the architraves still lie about, bearing the cartouches of Åmen-em-ḥāt III. (Dynasty XII.) and Sebekneferu (Dynasty XIII.), as do also the fragments of a clustered column, and the remains of three red granite columns. From the levels it is clear that the building was square,

[illegible] out on the east side, that "the [illegible] N edge (perhaps [illegible] E. outbuildings, that red granite columns were used, but more likely only in the northern part of the site, and built pillars rather than monolith columns seem to belong to the part south of the cross wall." It is quite evident that, unlike Egyptian temples, which consisted of one inner shrine with chambers or courts built round it, the Labyrinth never had a central shrine, but that each court formed a little temple by itself.

Lake Moeris The large natural basin in the Fayûm, which was transformed by the kings of Dynasty XII. into a great lake. Amen-em-ḥāt III must have the credit of securing the lake within fixed limits, and [illegible]

which thus became one of the most fertile spots in all Egypt.

Lake Moeris, lit. *Mer-ur*, "the great lake," which at the present day is represented by the Birket el [illegible], is about 130 feet below sea level, and it is calculated that it contains 1,500,000,000 cubic metres of water. It abounds in fish.

In the Cairo Museum there is a very interesting papyrus which represents Lake Moeris and the canal which connected it with the Nile. Round the lake basin are marked a number of towns and [illegible]. From this papyrus we learn that the ancient names for Lake Moeris were, *She*, "the lake," and [illegible], "the great lake", while the surrounding [illegible] known by the appellation of *Ta She*, [illegible] land," of which the modern Fayûm is [illegible]lation.

Lamentations of Isis and Nephthys. [illegible] the second part of a papyrus [illegible] Berlin Museum, found by [illegible]

a statue of Osiris. The first part of the papyrus contains some chapters of the funeral ritual in hieroglyphs. The second part consists of five pages of fine hieratic writing of the lower epoch, probably of the time of the Ptolemies. The subject is the resurrection and renewed birth of Osiris, and it has a great analogy with the "Book of Respirations." (*See* "Festival Songs of Isis and Nephthys." For translation by M. de Horrack, see "Records of the Past," 2nd edition, vol. II.)

Language. The language of the hieroglyphs is perhaps the oldest in the world. It is closely related to no other with the exception of its descendant, Coptic (*q.v.*). It has affinities, however, with many; with Hebrew and other Semitic languages, with East African languages, such as Bishari, Galla, and Somali, and with the Berber languages of North Africa. During the thousands of years that it was in use it naturally came through different phases. For practical purposes students have divided the period into three sections, called Old Egyptian, Middle Egyptian, and Late Egyptian, corresponding to the historical divisions of Old, Middle, and New Empires. In the most ancient times it was written with purely phonetic signs, and was very little inflected. No treatise or grammar of any kind, or of any period has been found.

Lasso. Tomb pictures at Beni Hasan show the capture of wild bulls and gazelles by means of the lasso. The Egyptian lasso appears to have been a long rope with a ball at the end of it, which would give weight and enable the rope to catch more certainly round the legs, body or horns of the animal.

Latopolis. See Esneh.

Latus. See Fish.

Lead. This metal has been found used as inlay on doors and furniture. "Also small statuettes were

occasionally made in this metal, especially those of Osiris and Anubis"

Leg, the A constellation identified by Renouf with Cassiopeia.

Letopolis The Greek name for *Sekhem*, the capital of the second nome of Lower Egypt, the modern Usim. Chief deity, Horus

, such
been
show
ber in
brary,

the catalogue of books being inscribed on its walls The name of at least one librarian has come down to us, that of Àmen-em-hant, director of the Theban Library under Ramses II.

Libyans. Libya was the country lying north-west of Egypt, inhabited by tribes with whom the Pharaohs kept up an intermittent warfare. The Libyans of classical geographies—the *Labu, Laubu, Lebu* of the Egyptian monuments—are mentioned for the first time in the XIXth Dynasty. They are represented in paintings as rather fine men, with fair hair falling in a side lock, having fair complexions, with blue eyes Whenever there was a conspiracy among the petty kings against Egypt, the Libyan king was, if not actual leader, at least one of the chief ringleaders. When Ramses conquered them they made splendid troops for him, and formed an important part of his auxiliary army.

Linen. The manufacture of linen was one of the most important industries. It was used for clothing, being considered purer than woollen garments, and immense quantities were used in the mummifying of men and animals. In a tomb at Medûm there is a li

of different kinds of linen. Three are mentioned, and of each kind there are three qualities. Pliny mentions four qualities, naming them after the districts from which they came. The finest quality almost resembles an Indian muslin. Examination shows that there were always many more threads in the woof than in the warp. (See WEAVING and DYEING.)

Lion. In ancient times there must have been many lions in the desert and in Ethiopia, for there are records of lion-hunts, with immense bags as the result. Some historical scarabs of Ȧmen-ḥetep III. record that during his reign he caught or killed a hundred and two lions. The animal is often seen upon temple and tomb walls. The king is frequently accompanied by a favourite tame lion into battle, and the same animal reposes under his chair at home. It was also apparently used in the chase, as seen on tomb walls. The Egyptian artist was more successful in drawing this beast than in many of his animal portraits. In papyri two lions seated back to back, with the solar disk between them, is a frequent vignette. Over one is written "Yesterday," and over the other "This Morning." Shu and Tefnut are also depicted as two lions. The solar goddesses Sekhet, Tefnut, Pakht and Bast are all at times represented with the lioness-head.

Litanies of Seker. See FESTIVAL SONGS OF ISIS AND NEPHTHYS.

Literature. Numberless papyri have been found in Egypt, the greater part of which relate to religious matters. This is natural, since these documents were buried with the dead, and were then well preserved. But on account of the perishable material on which literature finds its expression, what is left to us must be but a small proportion of the "books" of ancient Egypt. There is plenty of evidence that the art of literature was practised at a very early time, nor is it

likely that other arts, such as that of sculpture, should have reached such perfection, and the writer's art have remained undeveloped Of the papyri that remain the subjects are very varied There are moral precepts

criticism and fiction. The drama alone is unrepresented (*See* PAPYRI)

ΛΟΓΙΑ ΙΗΣΟΥ (*Logia Iêsou*) A fragment of a papyrus book found at the site of the ancient Oxyrhynchus, the modern Behnesa, containing "Sayings of our Lord," and dating back in all probability to A D. 300. Discovered and edited by Messrs Grenfell and Hunt.

Lotus. The true Egyptian lotus is the *Nymphoea Lotus*, a white flower, of which the *Nymphoea Coerula* is the blue variety. It is quite different from the so-called rose lotus, which is really the *Nelumbium Speciosum*, and not a lotus It was held sacred,

Egyptian decorative work, and by this means has had a far-reaching influence on ancient art. Both from the bud and full-blown forms Egyptian architects designed capitals for columns . and in ornaments, large and small, it is found in great variety. Ladies are represented with it in their hands, and it figures on altars of offerings. As an amulet it signified the divine gift of eternal youth: The most realistic representations of the plant are so conventional in form that it is difficult to distinguish between it and pictures of the papyrus plant

Lycopolis The Greek name for *Siut*, the capital of the thirteenth nome of Upper Egypt, the modern

Asyût. Chief deity, Åp-uat. This name, "the city of wolves," came from the jackal-headed form of the god worshipped there.

M

Maāt. One of the most important goddesses of the Egyptian Pantheon. She is truth and justice personified; but more also, for the word *maāt* signifies order and law, moral and physical. Gods and kings all confessed to "ānkh en maāt," i.e. "living or existing by or upon rule," as if they recognized "the unerring order which governs the universe." She is associated with Thoth, and in the conception of these two divinities we find probably the loftiest ideas that the Egyptians had of the deity. Maāt is spoken of as the daughter of Rā. She seems to have assisted Ptah and Khnemu at the creation. She is "mistress of heaven, ruler of earth, and president of the nether world." Her symbol is the feather, which we see in the judgment scenes weighed in the balances against the heart of the deceased. The Greeks identified her with their Themis. She is represented as a woman with the feather of truth on her head, and sometimes with a bandage over her eyes.

Maāt.

Maāt Kheru [hieroglyph]. A formula in inscriptions added after the name of the deceased. The exact translation of it has for long been a subject of discussion among scholars. Renouf considers that "one

whose word is law" approximates most closely to the original; while Maspero would translate it "true of intonation," in allusion to the true voice required by the departed for the recitation of those magic incantations which would render them all-powerful in the underworld

Mammisi "House of giving birth That chamber in a temple in which the goddess is supposed to have given birth to the third person of the triad

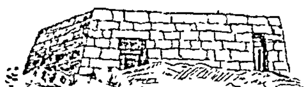
Manetho. A historian of the Alexandrian school, who, under Ptolemy Philadelphus (third century B C) wrote a history of Egypt with a list of its thirty dynasties, which he professed to have drawn from genuine archives in the keeping of the priests He himself was an Egyptian priest, living at Sebennytus, in Lower Egypt His book is now only known by some lists and fragments preserved by Josephus in his treatise "Against Apion," by Eusebius in his "Chronica," and by Syncellus Of these, Syncellus does not quote from the original Though Egyptian monuments have afforded confirmation of many of his statements, it is not wise to rely entirely on his assertions, since through transcriptions and retranscriptions the original has probably suffered from terations His method was apparently not strictly aronological, the number of years for each dynasty eing made up of the sum of the kings' reigns, vithout allowance being made for the overlapping of some of these dynasties The work is, however, invaluable to the student for comparative use Several other works have been ascribed to Manetho

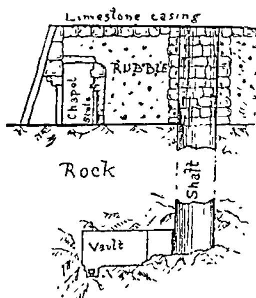
Mashuasha The name of a tribe of Libyans, frequently occurring on the monuments, against whom the Pharaohs waged war They allied themselves with other tribes against Mer en-Ptah, and were defeated. But again they caused trouble under Ramses III., when they seem to have settled in the

Delta. Ramses, however, drove them out, and subsequently they seem to have become auxiliaries in that Pharaoh's army. (*See* LIBYANS.)

Mason. The "builder of walls" (Sallier Pap. II.), a trade which is represented as being one of the hardest and least profitable.

Mastăba. The Arabic word for the benches that are usually placed at the entrance of Arab doorways, and applied by the Arabs to the tombs of the Ancient Empire found at Sakkâra, Medûm, &c. The name was adopted by Mariette, and is recognized among archaeologists. The mastăba consists of a quadrangular massive building with inclined walls, having no opening but the door. It is low, and flat on the top, having the appearance of a truncated pyramid. It was built of stone or of crude brick. When of stone the façade was decorated with sculptures. Like every Egyptian tomb (*see* TOMBS) these ancient ones consist of three parts—the chapel, the passage (consisting in this case of a vertical shaft), and the sarcophagus chamber. The chapel of a mastăba takes various forms. In some cases it is no more than a façade with a false door and a stela setting forth the names and titles of the deceased, the mastăba being a solid mass of rubble. The door is usually on the east side, the mastăba being roughly orientated to the four cardinal points. In other examples, as in the tombs of Thi and Mera at Sakkâra, the chapel consists of a succession of





Mastăba.

chambers, some of which are dedicated to the wife or son of the deceased, the stela being placed in one of the rooms. In some, statues of the owner of the tomb have been found, either placed near the stela or put away in a *serdāb* (*q.v.*). The walls of the chambers are covered with coloured pictures, sometimes in relief and sometimes merely painted. The scenes represent the employments of the deceased during his lifetime, hunting in the desert, fishing, fowling, games, agricultural and domestic scenes. The gods are rarely mentioned. Somewhere in the floor of one of the chambers is the closed entrance to the shaft or passage leading to the sarcophagus chambers. When the mummy was deposited this shaft was filled up with rubble, upon which water was poured to make it hard.

Mathematics. The Rhind Papyrus in the British Museum gives specimens of arithmetical and geometrical problems. These are of a simple kind, but the working out is complicated, and in some cases almost impossible to follow, Egyptian mathematical knowledge being evidently very limited. The papyrus belongs to the best period of the Ramesside Dynasty. It has been translated and published by Eisenlohr and F. Ll. Griffith.

Māti. The boat of the sun in the evening. (*See* BARKS.)

Medical Papyri. The most important is the Ebers Papyrus, a work probably of the XVIIIth Dynasty, discovered by Prof. Ebers, *one-fourth of which is concerned with diseases of the eye.* The BERLIN MEDICAL PAPYRUS has been studied by Brugsch (*Monuments*, L. 101) and by Chabas (*Mélanges égyptol.* 1re Série). The LEYDEN PAPYRUS (Pleyte, *Études* I.); the EDWARD SMITH PAPYRUS from Thebes, and a papyrus in the BRITISH MUSEUM (Birch, *Zeitschrift*, 1871, p. 61) complete the list of those at present known.

Medicine. There is sufficient evidence of the practice of medicine among the ancient Egyptians. It seems that dissection was forbidden from religious scruples and surgical operations were prohibited, therefore the knowledge that physicians had of the organs of the body and their functions was necessarily limited. The Ebers papyrus says that the head contains twenty-two vessels, which draw the spirits (of life) into it and send them thence through the body. The heart was called "the beginning of all the members, because its vessels lead to all the members," and perhaps some idea of the circulation of the blood is indicated by the fact that the student is told that wherever the doctor laid his hand, "everywhere does he meet with the heart" (pulse). The medical papyri consist chiefly of prescriptions mixed up with magical formulæ. Against some of these recipes the practitioner has written comments as to their efficacy. The drugs were chiefly composed of vegetables, but parts of animals and insects were also used. (*See* MEDICAL PAPYRI.)

Medinet el-Fayûm. A town in the Fayûm, called anciently *Shed*, probably in reference to its being "saved," or "cut out," from the surrounding lake district. Later on it was known as Crocodilopolis, from being the centre of the crocodile worship. In Ptolemaic times it was called Arsinoë, in honour of the sister-wife of Ptolemy Philadelphus. There are ruins of a temple.

Mehit. A goddess—the personification of the north wind.

Mehurt. The name given to the great celestial heifer of whom the sun was born, and hence a personification of that part of the sky in which the sun rises and takes his daily course. She is at times identified with Nut and again with Hathor. Besides being represented as a cow, she is portrayed as a woman,

sometimes with a cow's head. The judgment [illegible] in the "Book of the Dead," [illegible] place in the "abode of Ma[illegible]

Memnon. An Ethiop[illegible] Aurora, who was slain by [illegible] colossal statues of Amen[illegible] said by the Greeks to be [illegible] These statues were [illegible] a pebbly conglomerate [illegible] The northernmost [illegible] is supposed by the [illegible] curious phenomenon [illegible] caused it to be called [illegible] great fame. Many [illegible] the musical sounds [illegible] their experiences [illegible] the statue. The [illegible] courses of sandstone [illegible] Severus, put a stop [illegible] left inscriptions [illegible] poems, and several [illegible] that the sound [illegible] Pausanias and Juvenal [illegible]

Memnonium. [illegible]

Memphis. [illegible]

Mena [illegible]

[illegible]

Medicine. There is sufficient evidence of the practice of medicine among the ancient Egyptians. It seems that dissection was forbidden from religious scruples and surgical operations were prohibited, therefore the knowledge that physicians had of the organs of the body and their functions was necessarily limited. The Ebers papyrus says that the head contains twenty-two vessels, which draw the spirits (of life) into it and send them thence through the body. The heart was called "the beginning of all the members, because its vessels lead to all the members," and perhaps some idea of the circulation of the blood is indicated by the fact that the student is told that wherever the doctor laid his hand, "everywhere does he meet with the heart" (pulse). The medical papyri consist chiefly of prescriptions mixed up with magical formulæ. Against some of these recipes the practitioner has written comments as to their efficacy. The drugs were chiefly composed of vegetables, but parts of animals and insects were also used. (*See* MEDICAL PAPYRI.)

Medinet el-Fayûm. A town in the Fayûm, called anciently *Shed*, probably in reference to its being "saved," or "cut out," from the surrounding lake district. Later on it was known as Crocodilopolis, from being the centre of the crocodile worship. In Ptolemaic times it was called Arsinoë, in honour of the sister-wife of Ptolemy Philadelphus. There are ruins of a temple.

Mehit. A goddess—the personification of the north wind.

Mehurt. The name given to the great celestial heifer of whom the sun was born, and hence a personification of that part of the sky in which the sun rises and takes his daily course. She is at times identified with Nut and again with Hathor. Besides being represented as a cow, she is portrayed as a woman,

sometimes [illegible] in the [illegible] place in the [illegible]

Memnon. [illegible] colossal statues [illegible] said by the Greeks [illegible] These statues [illegible] a [illegible] The northernmost [illegible] is supposed [illegible] curious phenomenon [illegible] caused it to be [illegible] great fame. [illegible] the musical [illegible] their experiences [illegible] the statue. [illegible] courses of sandstone [illegible] Severus, [illegible] left inscriptions [illegible] poetess, and [illegible] that the sound [illegible] Pausanias and [illegible]

Memnonium. [illegible] temple of [illegible] rounding [illegible] two [illegible] Memnon.

Memphis. [illegible] the [illegible] Rabbah [illegible]

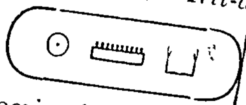
Men. [illegible]
4777, of [illegible]

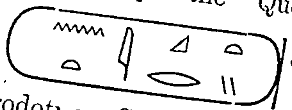
signifies "the Steadfast," was the first king of the Ist Dynasty. All that is known of him consists of a few statements of doubtful credit found in the classic writers, there being no monuments left of the period. These tell us that he united Egypt under one sceptre and was its first law-giver; that he founded Memphis, and that, in order to secure a suitable site for his capital, he diverted the course of the Nile by the construction of an enormous dike. The French engineer, M. Linant, professes to have found this construction in the great dike of Cocheiche. Tradition says that he was followed by his seven sons in succession.

Mendes. The Greek name for *Pa-ba-neb-tettet*, capital of the sixteenth nome of Lower Egypt, the modern El-Amdid. Chief deity, Ba-neb-Tettet.

Menhit. A lion-headed goddess akin to Hathor and Bast, representing some form or degree of the heat of the sun. She was worshipped at Heliopolis.

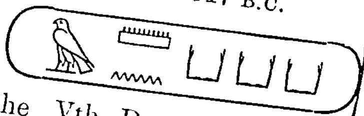
Men-ka-Rā, *Nit-aqerti*. Probably the Queen





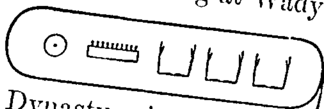
Nitocris of Manetho and Herodotus. She was the last ruler of the VIth Dynasty, cir. 3347 B.C.

Men-kau-Hor.



The venth king of the Vth Dynasty, cir. 3589 B.C. here is a rock tablet of this king at Wady Maghârah.

Men-kau-Rā.

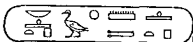


Fourth of the IVth Dynasty, cir. B.C. 3845. Reigned -three years. The builder of the third of the

great pyramids at Gizeh. The lid of the wooden coffin bearing the king's name, and a skeleton supposed to be his are in the British Museum.

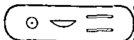
Mentu.

Mentu. The Egyptian war god He was one of the solar gods adored at Thebes; his cult there was at one time as important as that of Amen It is probable that he was the original god of the district between Kus and Gebelên, Amen being a later form. The chief centre of it was at Hermonthis (Erment). His wife at that place was Rā-t-taui The bull was sacred to him, being in this case called *Bakh*, an equivalent to the Mnevis-bull of Rā Mentu is represented as a hawk headed man wearing a solar disk and two plumes Ramses II in the wrath of battle compares himself to his "father Mentu."

Mentu-hetep I., 

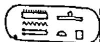
Neb-hetep. Second king of Dynasty XI, cir. 2965 B.C.

Mentu-hetep II. *Neb-taui-Rā* Fifth king of Dy-

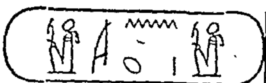


nasty XI, cir 2922 B C., and son of Queen Am Inscriptions bearing this king's name are found in the quarries of Hammamât A tablet at Konosso states that he conquered thirteen tribes.

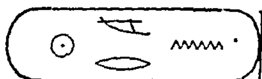
Mentu-hetep III., *Neb-kher-Rā.* Eighth king of



Dynasty XI., cir. 2832 B.C. Two queens are known, Tumem (?) and Āāḥ.

Mer-en-Ptah,  Dynasty XIX., cir. B.C. 1300. The 14th son of Ramses II. It is generally believed that this king may be identified with the Pharaoh of the Exodus. His body was discovered in the tomb of Åmen-ḥetep II. in 1899; and is now in the Cairo Museum. An irruption of the Libyans into Egypt and their defeat at Prosopis is the chief event of this otherwise uneventful reign.

Mer-en-Rā, *Meḥti-em-sa-f.* Fourth king of Dynasty



VI., cir. 3447 B.C. The important inscription in the tomb of Her-khuf at Aswân dates from this king's reign. His pyramid, *Men ānkh,* is at Sakkâra.

Mer-sker. A form of the goddess Hathor. Her name signifies "she who loves silence." She is "regent of the west." She is represented with the disk and horns of Hathor, and is sometimes pictured in the "mountain of the west."

Meskhent. The goddess of birth seen on her throne presiding over the birth scene on the walls at Dêr el Baḥri. She also figures in the scene of the weighing of the heart in the Judgment Hall of Osiris. The symbol on her head is a straight stem split at the end and curling over on either side, like the sign on the head of Ānit (*q.v.*).

Meszemt. *See* Stibium and Kohl.

Mesthȧ. A name given to the god *Åmset* (*q.v.*).

Metēlis. The Greek name for *Sent-nefert*, the capital

of the seventh nome of Lower Egypt. Chief deity, Hu.

Min. *See* AMSU.

Mizraim. The Hebrew name of Egypt. It means literally the two *mazors* or towers.

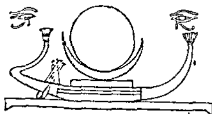
Mnevis. Name of the sacred black bull venerated at Heliopolis (*See* APIS)

Moeris. *See* LAKE MOERIS.

Money. In the sense of coin the ancient Egyptians had no money. The first appearance of a coinage was during the Persian occupation, but no real currency was established until the Ptolemaic times. Gold for purchase-money was weighed. Under the New Empire it was made in the form of rings, but even then was weighed The rings seem to have varied in thickness, though having a uniform diameter of about 5 ins. Such a weighing out is frequently depicted on the tomb and temple walls "Mr Poole's researches into the very complicated numismatics of the Ptolemaic Dynasty show that the first Ptolemy established a silver coinage on the basis of the Attic drachma as the ordinary silver unit" There was both silver and copper coinage (*See* UTEN and TRADE.)

Monogamy. *See* HAREM.

Moon. The moon was sacred under different forms, Aah, Thoth, Khensu being the most frequent. But especially is it connected with Thoth as "the



Lunar bark.

measurer," the moon being the measurer of time, and Thoth being god of all the exact sciences. In later times Osiris is identified with the moon. As a symbol it is represented as a crescent holding a disk, in which form it may be seen on the heads of Thoth, Khensu, and others. Like the sun and all the planets, the moon was conceived of as sailing the celestial ocean in his own particular bark.

Mummied Animals. Certain animals that were either emblems of, or sacred to, gods were carefully mummified by the Egyptians. Those oftenest met with are the bull, antelope, jackal, hippopotamus, cat, monkey or ape, crocodile, ichneumon, hedgehog, shrewmouse, ibis, hawk, frog, toad, scorpion, beetle, snake; and the latus, oxyrhynchus, and silurus fishes. Of these, the Apis bulls (*q.v.*) were buried in sarcophagi, many of which have been discovered at Sakkâra. Other animals were placed in rectangular bronze or wooden cases, each surmounted by a little figure of the animal it contained; or in cases which took the shape of the animals themselves. Thus cat-coffins were cat-shaped, with eyes of obsidian, rock crystal, or coloured paste. Large numbers of mummied cats have been found at Bubastis, the city where the cat-headed goddess was worshipped.

Ibises were placed in earthenware jars, while snakes and fish were often merely bandaged and laid in pits prepared for the purpose.

Mummy (human). A term probably derived from an Arab word "mumia"—bitumen, meaning, therefore, a bitumen-preserved body.

In hieroglyphs the word is [hieroglyphs] *Sāhu*, while the verb to make into a mummy is [hieroglyphs] *qes*, lit., "to wrap up in bandages."

Mummifying the dead was practised from the earliest ages, and was in general use until the fourth

century A D It had for its object the preservation of the body in order that the soul might one day return to it and revivify it (*See* KHAT and SĀHU)

Music. No system of notation has come down to us. But there are many evidences that music was much thought of. According to Plato the rules about music were most rigid, only certain kinds being allowed by government. Strabo confirms this, saying that "the children of the Egyptians were taught letters, the songs appointed by law, and a certain kind of music established by government, to the exclusion of every other." Diodorus does not agree with this, but admits that the Greek poets and musicians visited Egypt in order to improve their art The origin of music was ascribed to divinity, sometimes to Isis, but more particularly to Thoth (*q.v.*) Primitive music consists chiefly of instruments of percussion, followed, as culture progresses, by reeds and flutes But in quite early times the Egyptians used stringed instruments of different kinds. In Theban tombs great harps six feet high with many strings are depicted, which indicates an advanced knowledge of intervals. A well-known picture represents a comic procession of a donkey, a lion, a crocodile, and an ape, playing a harp, two other stringed instruments, and the double pipes.

Musical Instruments. Our knowledge of these is derived from the pictures on the monuments, and various specimens which have been found. Of *Instruments of Percussion* there were two or three kinds of drums, cymbals, a form of castanets, the tambourine, and the sistrum (*q.v.*). The commonest form of DRUM is a long narrow cylinder of wood or copper, with parchment at both ends, and covered with bracing cords. It was slung over the shoulders and carried on the back while marching. It figures chiefly in military scenes. A drum similar to the modern *darabooka* is very occasionally represented on

the tomb walls. It resembles a funnel-shaped vase of pottery with parchment strained over the wide mouth. The CYMBALS were similar to modern ones, only smaller. They were made of brass or a mixture of brass and silver. The CASTANETS were in the form of slightly curved sticks of wood or ivory about a foot long, terminating in a human head. The pictures of TAMBOURINES on the tomb walls do not indicate the metal rings which we associate with the instrument. But from the way in which the performer is seen to hold it up we may conclude that the Egyptian tambourine was provided with them.

Of *Wind Instruments* only wooden ones have been preserved; but pictures on the monuments show troops accompanied by men with TRUMPETS. The instrument represented is a simple one about 1½ ft. long, made apparently of brass. The FLUTE was of various kinds. Sometimes it was of extraordinary length—between 4 and 5 ft. The specimens found vary from 7 to 15 ins. in length. They were made of reeds chiefly, and had three, four, and sometimes five holes. Flutes were also made of wood, of ivory, of horn, and bone. The DOUBLE PIPE is more frequently depicted on the monuments than the flute, oftenest played by women, and sometimes while the performer dances. It was made of the same materials as the flute.

The *Stringed Instruments* represented on the monuments are of several kinds. Besides the HARP (*q.v.*) there were lyres, guitars or lutes, and others of which we do not know the names. The lyre is of various forms, and is decorated in many ways. It had from five to eighteen strings, which were sounded by the hand or with a plectrum; and sometimes the chords were touched with the left hand while the right hand played with a plectrum. The instrument was held in various ways, occasionally under the arm. The GUITAR, or lute, is perhaps the instrument most frequently met with. It was played chiefly by women. The oval body is of wood, or of wood covered with

leather perforated with several holes. With its long neck it must have measured about 4 ft. The three strings were fastened to the body by a triangular piece of wood or bone, and kept from contact with the neck at the other end by a small cross bar.

Musicians. There must have been two kinds of music, and their exponents belonged to very different grades in society. The higher kind, which was probably very stereotyped, was taught and performed by the priests, and was more or less religious, while the popular music which the people loved to have at their feasts was provided by paid entertainers who were usually accompanied by dancers, if indeed they did not dance themselves That the Pharaoh enjoyed singing and musical entertainments is evident from the fact that there was a functionary who bore the title "Superintendent of song and of the recreation of the king"; but the king never seems to have done particular honour to any performers, nor do we hear of any musician of high rank There were both men and women performers (*See* Music and Musical Instruments)

Mut. A goddess, the second of the Theban triad, where she

vulture which stands for it also meaning "mother." She is called "mistress of the gods, lady of heaven, eye of Rā." Amen-ḥetep III. built a temple to her in Asher, the chief centre of her worship, which is a little south of Karnak. She is represented as a woman wearing the vulture cap and the double crown Sometimes she is figured with a lioness' head.

Mut

Mut-em-ua. Co-heiress, with her sister Khut, of Amen-ḥetep II., wife of Thothmes IV. and mother of Amen-ḥetep III. She is represented standing to the left of the king her son in the Colossi at Thebes, and on the walls of the temple of Luxor.

Mythology. *See* RELIGION.

N

Natron, i.e. neutral carbonate of sodium, obtained from the natron lakes which are in a valley in the desert west of the Delta, not very far from the river. This substance, used in the preparation of the body for entombment (*see* EMBALMING) was probably obtained by evaporation of the water of the lakes; or by washing the efflorescence from the earth on which it appeared.

Nahar, or **Nahal.** A Semitic word signifying "river"; and by Brugsch it is thought to be the origin of the word "Nile."

Naukratis. A town in the north-west of the Delta, in the fifth nome of Lower Egypt, not far from Saïs, about 6½ miles due north of the modern Kom el Hism. Strabo says it was founded by Milesians in the fifth century B.C., but this must be an error, because in the sixth century B.C. Amāsis granted privileges to it. Herodotus, speaking of Amāsis' favour to the Greeks, says that he gave the city of Naukratis for such as arrived in Egypt to dwell in. During his reign it enjoyed a monopoly of Greek trade and flourished.

Dynasty, and was really the foundress of that line, and as such she was adored until the XXIst Dynasty. Her beautiful coffin, 10 ft. 4 ins. long, is in the Cairo Museum.

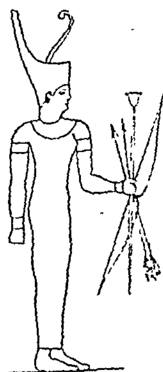
Nefer Tum, or **Nefer-àtmu.** The third god in the triad of Memphis, the others being Ptah and Sekhet, though his place is frequently taken by Imhetep. He was the son of Sekhet, or Pakht, or Bast. As a nature god he represents the heat of the rising sun. In the "Book of the Dead" his function seems to be to grant continuance of life in the world to come, but he is not very frequently mentioned. He is represented as a man with a lotus springing from his head. Miniature figures of this god in various substances are comparatively common.

Nefer Tum.

Nehesi. A king, probably to be placed among those of the XIIIth Dynasty. His name suggests that he may have been a negro.

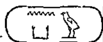
Nehesiu. The Egyptian name for the negroes.

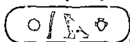
Neit, or **Neith**, or **Nit.** A goddess whose name is found in the oldest inscriptions, although her cult does not seem to have gained much prominence until the time of the XXVIth Dynasty, and then it was confined to Saïs. There she formed a triad with Osiris and Horus. She is represented as a woman wearing the crown of Lower Egypt, and her distinguishing emblems are sometimes the shuttle and sometimes two crossed arrows. She frequently carries a bow and arrows in her hands, and in this


Neit.

form has been identified by the Greeks with their Athene (Minerva) She may have been of Libyan origin, for we see her symbol, the shuttle, much used as a decorative design by that nation Her name signifies the "weaver" or the "shooter" At times she is identified with the sky goddess, and is represented as a cow. At other times she assumes the attributes of Mut, or Hathor. She is said to be the "mother of the gods," particularly of Rā, and—in a pyramid text —of Sebek

Nekau II, *Nem-ab-Rā*, XXVIth Dynasty, B C 612-





596 The Pharaoh Necho of the Old Testament ... d ener- ... ntained ... ed Sea, ... vigated Africa. He also attempted to re-cut the canal from Bubastis to the head of the Gulf of Suez.

Nekhebt (*Swan*). The goddess of the South She is usually represented in the form of a vulture. She was worshipped at Eileithyias.

Nekhebt

Nephthys

Nephthys. Sister goddess to Isis, and wife of Set. She helped Isis in her search for the body of the slain Osiris, and in her lamentations over him. Therefore she is always associated with Isis in funerary scenes. The two stand facing each other with wings outspread on either side of " mummy, or they are carved at end of sarcophagi, or

coffins and mummies. Nephthys, or Nebt-ḥet, is the daughter of Seb and Nut, and as a nature goddess represents, probably, the sunset. She is depicted as a woman, her only distinguishing feature being her head-dress. According to Plutarch's legend, she was the mother of Anubis.

Nesi-Åmsu, papyrus of, found at Thebes in 1860; purchased by Rhind and sold to the trustees of the British Museum by David Bremner. Owing to the careless writing of the colophon, it has been concluded that the papyrus was not written specially for Nesi-Åmsu, but was one of a number prepared by some person whose business it was to supply funeral papyri to relatives of the dead, for placing in the tombs. It consists of three separate works: first, the Festival Songs of Isis and Nephthys (*q.v.*); secondly, the Litanies of Seker (*q.v.*); and thirdly, the Book of the Overthrowing of Åpepi (*q.v.*). The whole papyrus, which is of very fine texture, and measures 19 ft. by 9½ ins. (containing 33 columns and 940 lines), has been transliterated and translated by Budge in Archaeologia, vol. 52, part ii.

Neter-khertet. A name for the "divine underworld," which frequently occurs in the "Book of the Dead" and in tomb inscriptions.

Neter-ta. "The Divine land"; probably the country along the Red Sea extending from Suez on the north to the mountains on the south.

Nif. [hieroglyph] The little sail was the symbol for breath. The *ba* (*q.v.*) may be seen bringing it back to the mummy.

Nile. ὁ Νεῖλος, Nilus, Nil, the name of the river of Egypt. It is almost unnecessary to remark that these names are none of them ancient Egyptian. The derivation of the word "Nile" is given by Brugsch as

coming from the Semitic "Nahar" or "Nahal," signifying a "river." The hieroglyphic names for the river of Egypt are—

(1) [hieroglyphs] *Hāpi*, "he who overspreadeth," an undoubted reference to the inundation

(2) [hieroglyphs] *Nu*, a name it has in common with the sky, signifying "lifted up" It is an obvious allusion to the fact so often spoken of in the texts that the Nile was "raised up" from its source by a divinity who is sometimes called Isis, sometimes Sothis, and at others Hathor

(3) [hieroglyphs] *Uka*, a word expressing "rushing forth," "leaping"; another allusion to the inundation.

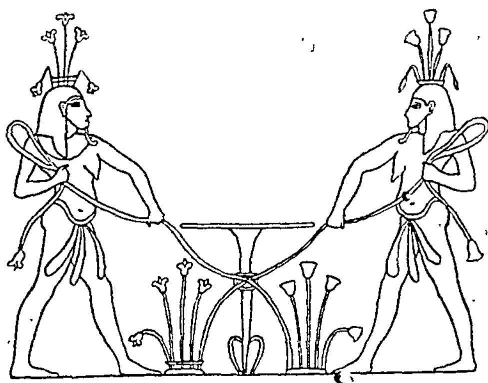
(4) [hieroglyphs] *Akhu ura*, lit "the great weeping," a recognized name for the overflowing of the Nile The Egyptians also spoke of their river as a serpent, and even represented it thus in art. At Philae is a well-known picture which shows the Nile issuing from a cavern in the shape of a serpent. Renouf has shown that in every one of the nomes a divine serpent was worshipped, this being none other than the good genius or portion of the river which passed through that district.

The Nile is also called *Kam-urá*, the "great extender," in the "Book of the Dead," chap. 61.

This river is represented in the sculptures in human form, partaking both of the male and female sex. A group of aquatic plants forms the head-dress. It is often figured on the sides of the thrones of colossal statues, where two figures, representing the Nile of the north and the south, are seen standing opposite to each other, and binding flowers of papyrus and lotus to the *sam*. (*See* AMULETS and HĀPI)

Statues of the Nile are very rare, and are usually painted green or red to represent the colour of the river before or after the inundation.

The source of the Nile has been from time immemorial a mystery; modern travellers place it in the Victoria Nyanza Lake, but it is quite possible that it rises even further south of the equator. The river, after passing through Lake Albert Nyanza, proceeds as far north as Gondokoro, 5° N., where it is joined by the Bahr-el-Gazelle and the Sobât; from this point to Khartûm it is called the Bahr-el-Abyad (White Nile); here the Bahr-el-Azrek (Blue Nile) unites with it. The stream then flows on to the sea, receiving on



its way only one tributary, the Atbara. Its length is about 3300 miles.

Every year the Nile overflows its banks. About the time of the summer solstice it begins gradually to rise, and continues so to do until the end of September, when it gradually subsides, leaving behind it a deposit of rich, black mud. The prosperity of the country depends upon the height to which the flood Nile rises. Should there be an excessive overflow the dikes break down, houses are swept away, and sometimes whole villages damaged. If there is a deficiency, the land

which is left unmoistened is not fertilized and must remain barren.

As long ago as the days of Amen-em-hat III (Dynasty XII.) so much importance was attached to the rising of the Nile that messengers were despatched from Semneh, above the second cataract, to carry the news through the towns and villages. There are some inscribed rocks at Semneh recording the average height of the inundation during the reign of this monarch, and it surpasses that of our days by 11½ ft, while the *highest* rise recorded is 27 ft 3 ins above the greatest inundation known in our times

Nitocris. *See* MEN-KA-RA

Nomarch. *See* NOMES

Nomes. [hieroglyphs] *Hesep* The great divisions of the kingdom of ancient Egypt, and dating back to the IVth Dynasty, where some are mentioned by name with their chief towns There were in all forty-two nomes, twenty-two in Upper Egypt, and twenty in Lower; each was placed under the protection of one particular divinity; and each had two capitals, one civil, the other religious, the former being the seat of government. The office of governor was hereditary, passing from the father to the eldest grandson on the mother's side (Brugsch) There were four divisions of the nome :—

(a) *Nut*, the chief town

(b) The cultivated land

(c) The marsh land, which, under certain conditions, could be cultivated

(d) The canals, sluices, &c.

The following is a list with the names of the modern towns or villages that most nearly mark their sites :—

Nomes of Upper Egypt.

I.	Ta-Kens	Aswân.
II.	Tes-Ḥor	Edfu.
III.	Ten	Esneh.
IV.	Uast	Karnak.
V.	Ḥerui	Kuft.
VI.	Ȧati	Dendera.
VII.	Sekhem	Hou.
VIII.	Ȧbt	Girgeh.
IX.	Ȧmsu	Akhmîm.
X.	Uazet	Itfu.
XI.	Set	Shodb.
XII.	Tu-f	Kau el Kebîr
XIII.	Atef-khent	Asyût.
XIV.	Atef-peḥ	Kusîya.
XV.	Un	Eshmunên.
XVI.	Meḥ-maḥet	Minieh.
XVII.	Ȧnup	El-Kes.
XVIII.	Sep	El-Hibeh.
XIX.	Uab	Behneseh.
XX.	Am-Khent	Aḥnasieh.
XXI.	Am-peh	Ashment.
XXII.	Maten	Atfîh.

Nomes of Lower Egypt.

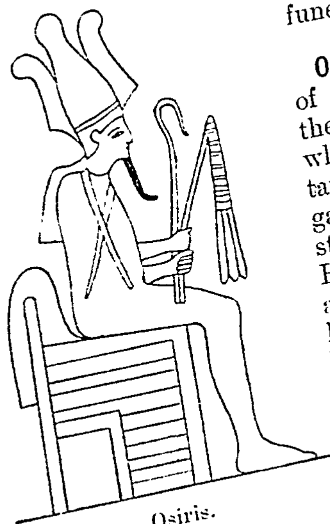
I.	Aneb-hez	Bedrashên.
II.	Aā	Usîm.
III.	Ȧment	*Kom el Hism.*
IV.	Sepi-res	
V.	Sepi-meḥt	Sa el Hagar.
VI.	Ka-set	Sakha.
VII.	Nefer-ȧment	
VIII.	Nefer-ȧbt	Tel el Maskhu
IX.	Azi	Abusîr.
X.	Ka-kam	Benha el-Asal.
XI.	Ka-ḥebes	Horbeit.
XII.	Teb-neter	Samanhûd.
XIII.	Ḥek-at	Aïn esh-Shams
XIV.	Khent-ȧbt	Sân.

a rounded top with a groove intended to receive some object, possibly a hawk emblem. The pyramidion of an obelisk was decorated with scenes of offerings. The sides bore perpendicular lines of hieroglyphs containing the king's names and titles, and his praises. The pedestal on which the obelisk stood was decorated with inscriptions or figures of cynocephali (*q.v.*).

Ogdoad. A cycle of eight gods and goddesses, a number not frequently met with. The example is found in the eight gods at Hermopolis, from which the town got its Egyptian name, "the city of the eight." They were four gods and their wives, and the eight seem to have been subordinate to Thoth, and figured as eight cynocephali—his sacred animal.

On. *See* HELIOPOLIS.

Osirian. A term applied to the blessed dead. As Osiris died and came to life again, so they hoped to live again; and in that faith the epithet Osirian was applied by the Egyptians to their dead. "The Osirian" M. or N. is the formula invariably used in funerary inscriptions.



Osiris.

Osiris. *Ȧusȧr.* "Highest of all the Powers," and the divine king of Egypt, who civilized mankind, taught them agriculture, gave them laws, and instructed them in religion. He was the son of Seb and Nut, the offspring of heaven and earth and the husband and brother of Isis. He was treacherously murdered by his brother Set—the power of darkness and evil—and

his death was avenged by his son, the young Horus, who is called "the avenger of his father" After his death and resurrection, Osiris became lord of the underworld and judge of the dead, which fact accounts for the immense number of prayers that are addressed to him. As the whole hope of immortality among the Egyptians was bound up in Osiris, so in order to be as closely allied with him as possible they called their deceased by the title of "the Osirian" M. or N. Among nature gods, Osiris represents the sun, who is overcome by the night, and rises again the next morning.

The mythical legend of Osiris is told by Plutarch in "De Iside et Osiride," XII -XX., wherein it is set forth that after his murder by Set, Isis endeavoured to recover the body, which she found washed up by the sea at Byblos. For greater safety she removed it, which Set discovering, tore open the coffin, and divided the body into fourteen parts, which he scattered throughout Egypt. For these Isis searched, and wherever she found a piece she erected a temple over the spot. This accounts for the numerous localities which claim to be the burying-place of Osiris.

Osorkon. Three kings of the XXIInd Dynasty bore this name Monuments bearing their names are to be found not infrequently, but of their definite history but little is at present known

Ostraca. The name given to the numerous fragments of pottery having Egyptian, Coptic, or Greek texts traced on them Even fragments of stone have been used in this way, an evidence of the scarceness or costliness of papyrus The writing usually consists of rough drafts made by scribes

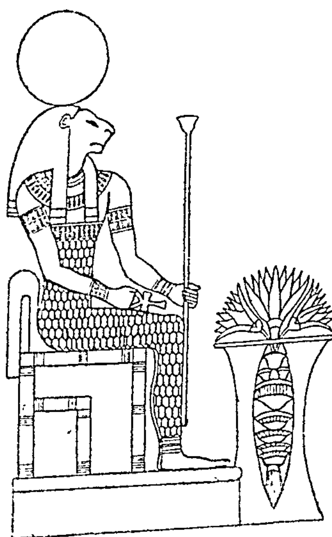
Ostrich. The bird was well known in ancient times, and highly prized for its plumes and its eggs former were used in some of the royal he and as decorations for the royal chariot I

eggs sometimes form part of royal tribute. The ostrich is represented on tomb walls at Thebes.

Oxyrhynchus. The Greek name for *Pa-māzet*, the capital of the nineteenth nome of Upper Egypt, the modern Behneseh. Chief deity, Set. In the fifth century it was a stronghold of Christianity. Many papyri have been found on the site.

P

Pakht. or **Pasht.** A lioness-headed goddess of the same nature as Sekhet, and by some considered identical with her. She is a solar goddess, and represents some variation of the sun heat. Her name signifies to "rend in pieces." She figures largely in the Speos Artemidos at Beni Hasan, the centre of her cult having been there.



Pakht.

Palette. The palette figured in pictures on tomb walls exactly corresponds with those which have been found.

These consist of a rectangular block of wood varying from 10 ins by 2 ins. to 16 ins. by 2½ ins and about ⅜ of an inch thick At one end are small hollows, usually only two, to hold the different pigments. Down the centre is cut a groove ending in a kind of pocket for holding the reed pens or brushes Several palettes in other materials have been found, such as limestone, basalt, ivory, and sometimes they are inlaid or otherwise finely decorated These, however, were probably funerary objects not intended for use. Sometimes they have been found buried with scribes, and the name of the owner is frequently engraved on them, followed by an inscription dedicating the palette to Thoth The 94th chapter of the "Book of the Dead" contains a prayer to Thoth for a palette and ink pot

Panopolis Greek name for *Apu*, capital of the ninth nome of Upper Egypt, the modern Akhmim Chief deity, Amsu

Papyri. A papyrus roll consists of several pieces of papyrus from 6 ins to 17 ins wide joined together to form a long sheet, which, being written on, was rolled [illegible] he [illegible] 's [illegible] a piece of papyrus string and sealed with a lump of clay. One of the most familiar hieroglyphic signs is [illegible] representing the papyrus roll The writing reads from right to left in most cases, though occasionally the signs are placed in columns The latter applies to papyri written in linear hieroglyphs, such as the papyrus of Ani in the British Museum. The great numbers of papyri found in museums all over Europe and in private collections cover a long period of Egyptian history, and show a great diversity of style both in language and caligraphy. The earlier ones are in linear hieroglyphs and hieratic (*q.v.*), the later in demotic and Greek The papyri of the "Book of

the Dead" (*q.v.*), which form a large number of the known papyri, are frequently elaborately illustrated, in some cases with coloured pictures. These are found buried with the mummies, sometimes under the bandages, at others between the hands, on the chest, or under the arms or legs. They were also placed in wooden statues of gods hollowed out for the purpose. When found they are extremely dry and brittle, and require immense care in handling. The scribes wrote with a reed pen, using an ink which to this day retains its splendid black. Pliny says it was composed of smoke black, or the calcined dregs of wine added to gum.

There can be little doubt that the making of papyri was a kind of trade, and since no burial was considered complete without a copy of at least some chapters of the "Book of the Dead," it must have been a lucrative one. Examination shows that some of these papyri were not specially prepared for the deceased with whom they were buried, as the name has been filled in last. The following is a list of some of the best known papyri, many of which are called by the names of their finders or possessors:—

ABBOTT PAPYRUS in the British Museum. *Subject*, a judicial inquiry at Thebes.

AMHERST PAPYRI in the possession of Lord Amherst of Hackney. *Subjects*, judicial inquiry at Thebes, tale of Sekhti and Hemti, tale of Sanehat. *Translations* by Mr. Newberry and F. Ll. Griffith.

ANASTASI PAPYRI in the British Museum. *Subject* (of longest), journey of an Egyptian officer to Syria and Palestine. *Date* about 1400 B.C. *Translation* by Chabas.

BERLIN PAPYRI. No. 1. Tale of Sanehat. *Date*, Middle Empire. *Translations* by Chabas, Goodwin, Maspero. Nos. 2 and 4 contain the Tale of Sekhti and Hemti.

EBERS PAPYRUS. Medical papyrus. *Translations* by George Ebers and Ludwig Stern.

HARRIS PAPYRUS in the British Museum. *Subjects*,

judicial inquiries, list of offerings, a discourse of Ramses III to his chiefs. *Date* about 1225 B C *Translations* by Piehl, Chabas, Eisenlohr

HARRIS PAPYRUS in the British Museum. *Subject*, Magic. *Translation* by Chabas

LEE PAPYRUS *Subject*, Harem conspiracy

MEDICAL PAPYRUS of Berlin. *Date*, XIXth Dynasty *Translations* by Brugsch and Chabas

D'ORBINEY PAPYRUS in the British Museum. *Subject*, The Romance of the Two Brothers *Date*, XIXth Dynasty *Translations* by Maspero, Groff, and Renouf

PRISSE PAPYRUS in the Bibliothèque Nationale *Subject*, Moral treatise. *Date*, Middle Empire *Translations* by Chabas, Heath, and Virey Called "The oldest book in the world"

RHIND PAPYRUS in the British Museum. *Subject*, Mathematics. *Date*, Ramesside period *Translation* by Eisenlohr and Griffith.

SALLIER PAPYRI in the British Museum No 1 *Subject*, "History of the uprising of the Egyptians against the yoke of the foreigners," i e the Hyksos. *Date*, XIXth Dynasty *Translations* by Goodwin, Chabas, Ebers, and Maspero. No 2 *Subject*, Instructions of Amen-em-hāt I. to his son Usertsen I. and a Hymn to the Nile. *Translations* by Maspero, Schack, and Amélineau. No 3. [illegible] *Translations* by de

SETNA, PAPYRUS [illegible] Cairo Museum. [illegible] magical book. *Date*, Ptolemaic. *Translations* by Brugsch, Revillout, Maspero, and Hess

SHIPWRECKED SAILOR, TALE OF A A papyrus in the Hermitage collection at St. Petersburg. *Date*, XIIth or XIIIth Dynasty. *Translations* by Golénischeff and Maspero.

TURIN PAPYRI. The most famous of these is the list of kings, which is so important to chronologers.

Professor Maspero has published several old Egyptian tales under the title of "Contes P[illegible] laires," and Petrie has done the same fc

the Dead" (*q.v.*), which form a large number of the known papyri, are frequently elaborately illustrated, in some cases with coloured pictures. These are found buried with the mummies, sometimes under the bandages, at others between the hands, on the chest, or under the arms or legs. They were also placed in wooden statues of gods hollowed out for the purpose. When found they are extremely dry and brittle, and require immense care in handling. The scribes wrote with a reed pen, using an ink which to this day retains its splendid black. Pliny says it was composed of smoke black, or the calcined dregs of wine added to gum.

There can be little doubt that the making of papyri was a kind of trade, and since no burial was considered complete without a copy of at least some chapters of the "Book of the Dead," it must have been a lucrative one. Examination shows that some of these papyri were not specially prepared for the deceased with whom they were buried, as the name has been filled in last. The following is a list of some of the best-known papyri, many of which are called by the names of their finders or possessors:—

ABBOTT PAPYRUS in the British Museum. *Subject*, a judicial inquiry at Thebes.

AMHERST PAPYRI in the possession of Lord Amherst of Hackney. *Subjects*, judicial inquiry at Thebes, tale of Sekhti and Ḥemti, tale of Sanehat. *Translations* by Mr. Newberry and F. Ll. Griffith.

ANASTASI PAPYRI in the British Museum. *Subject* (of longest), journey of an Egyptian officer to Syria and Palestine. *Date* about 1400 B.C. *Translation* by Chabas.

BERLIN PAPYRI. No. 1. Tale of Sanehat. *Date*, Middle Empire. *Translations* by Chabas, Goodwin, Maspero. Nos. 2 and 4 contain the Tale of Sekhti and Hemti.

EBERS PAPYRUS. Medical papyrus. *Translations* by George Ebers and Ludwig Stern.

HARRIS PAPYRUS in the British Museum. *Subjects*,

judicial inquiries, list of offerings, a discourse of Ramses III. to his chiefs. *Date* about [illegible] B.C. *Translations* by Piehl, Chabas, Eisenlohr.

HARRIS PAPYRUS in the British Museum. *Subject*, Magic. *Translation* by Chabas.

LEE PAPYRUS. *Subject*, Harem conspiracy.

MEDICAL PAPYRUS of Berlin. *Date*, XIXth Dynasty. *Translations* by Brugsch and Chabas.

D'ORBINEY PAPYRUS in the British Museum. *Subject*, The Romance of the Two Brothers. *Date*, XIXth Dynasty. *Translations* by Maspero, Gr[illegible] and [illegible].

PRISSE PAPYRUS in the Bibliothèque Nationale. *Subject*, Moral treatise *Date*, Middle Empire. *Translations* by Chabas, Heath, and Virey. Called "The oldest book in the world."

RHIND PAPYRUS in the British Museum. *Subject*, Mathematics. *Date*, Ramesside period. *Translations* by Eisenlohr and Griffith.

SALLIER PAPYRI in the British Museum. No. 1. *Subject*, "History of the uprising of the Egyptians against the yoke of the foreigners," i.e. the Hyksos. *Date*, XIXth Dynasty *Translations* by Goodwin, [illegible] Ebers, and Maspero No. 2. *Subject*, [illegible] of Amen-em-hāt I to his son Usertsen [illegible] to the Nile. *Translations* by Maspero, [illegible], and Amélineau. No. 3. *Subject*, Epic poem of [illegible]. *Translations* by de Rougé, Goodwin, and [illegible].

SETNA, PAPYRUS OF. A demotic papyrus [illegible] Cairo Museum *Subject*, Tale of [illegible] magical book. *Date*, Ptolemaic. [illegible] Brugsch, Revillout, Maspero and [illegible]

SHIPWRECKED SAILOR, TALE OF [illegible] the Hermitage collection [illegible] XIIth or XIIIth Dynasty. [illegible] scheff and Maspero.

TURIN PAPYRI. [illegible] list of kings, which is so [illegible]

Professor Maspero [illegible] Egyptian tales [illegible] lures," and Petrie [illegible]

readers in his "Egyptian Tales," first and second series.

Papyrus. It was the *cyperus papyrus*, a plant not now found in Egypt, from which the papyrus for writing on was made. It grew in marshy places, and the cultivation of it seems to have been a government monopoly. That there were other varieties of this useful plant seems evident from the references to it in the classic authors. Strabo calls the first kind the *hieratic byblus*, to distinguish it from the common sort. Pliny says it was cultivated chiefly in the Sebennytic Nome. According to him, the triangular stalk of the plant was 15 ft. high, and it was crowned "as with a thyrsus." Every part of the plant was used. The root, which was large and thick, provided fuel and material for making certain utensils, and out of the stem were made small boats. Sails, mats, rope, bedding, and clothes were all made of it, besides the famous writing material. Herodotus tells us that the young shoots were gathered, "topped," and cooked for food, being considered a delicacy. The papyrus now growing in Sicily is said to be identical with the Egyptian papyrus.

The papyrus upon which the scribes wrote their books was prepared by removing the outer rind and then slicing the stem into very thin layers. Several widths of this were laid side by side, other layers put on across these with a thin solution of some unknown adhesive substance between, then the whole was pressed and dried. The result, when a good plant of papyrus had been used, was a very fair surface for writing upon. The specimens that have come down to us vary in colour from a rather dark brown to a dark cream colour, and are of different textures. (*See* Papyri.)

A conventionalized form of the plant was frequently used for decorative purposes, and figures largely on tomb and temple walls. It was also a symbol of Lower Egypt.

Paraschistes. The man who, with an "Ethiopian stone," made the slit in the side of the deceased in order to withdraw the intestines before embalming the body.

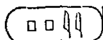
Pasebkhanu I. A king of the XXIst Dynasty, brother of Men-khepe
of Painezem I. He
sat on the throne at
from the wall which
bricks of which are stamped with his cartouche.

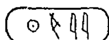
Pasht. *See* PAKHT

Pens. *See* REED

Pentaur. A scribe who has become celebrated as the writer of the great epic poem of Egypt But he was probably not the author, as was for long supposed, but only the transcriber of the papyrus copy (*See* POEM OF PENTAUR)

Pepi, *Meri-Rā.* Third king of Dynasty VIth, cir.



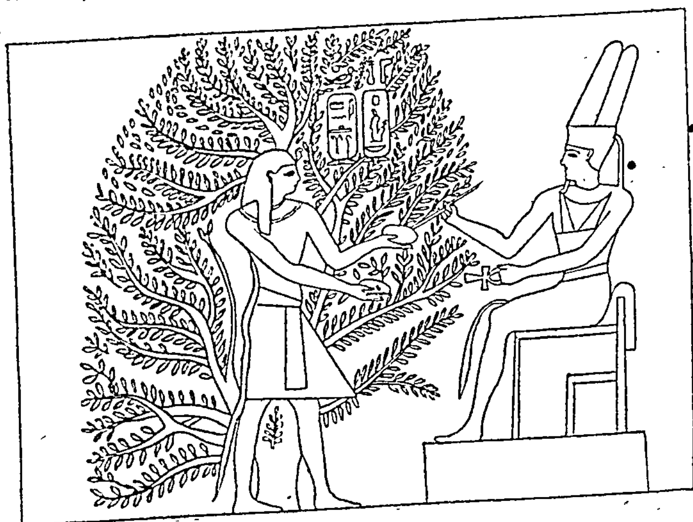


3167 B C. From the immense number of inscriptions, graffiti, and monuments bearing his name, we gather

conquest and travel Pepi's pyramid, Men-nefer, is at Sakkâra.

Persea tree. This tree, called in Egyptian Âst, was either the *balanites Aegyptiaca* (Raffenan-Delile) the Arab *lebakh* or the *mimusops Schimeperi* (Schweinfurth). It was one of the principal sacred *trees of ancient*

Egypt. It frequently occurs in scenes in which the god Thoth, or the goddess Safekh, is seen inscribing the



Persea Tree.

name of some king, who stands near, on its leaves, thus securing to him everlasting life.

Persian Dynasty. Cambyses at the battle of Pelusium defeated Psammetichus III. and took possession of Egypt. He is said to have caused the destruction of many of the wonderful monuments of Egypt, and made himself particularly odious to the Egyptians by killing their new Apis bull. But another account shows that he restored the temple of Neith at Saïs and performed the rites as other Egyptian kings. He was succeeded by Darius Hystaspes, who tried to improve the condition of the people and country. He established a coinage, completed the Red Sea to Mediterranean canal, and improved the system of taxation. Towards the end of his reign Egypt again made itself independent, but was again subdued by Xerxes I. His successor, Artaxerxes I., had great trouble there, but finally conquered

the Egyptians and their Greek mercenaries He was followed by Xerxes II. and Darius II, under which latter king the Egyptians threw off the Persian yoke in 400 B.C.; but it was but for a short time In 340, Nectanebo, the last native Egyptian ruler, fled before the army of Artaxerxes III, and under Arses and Darius III., Egypt remained in Persian hands until the coming of Alexander the Great

Phakussa. The Greek name for *Pekes*, capital of the twentieth nome of Lower Egypt, the modern Saft el Henneh. Chief deity, Sopt This nome is probably the site of the Goshen of Scripture

Pharaoh 𓉐𓉻, *Per aā*, lit "the great house" The title by which all the monarchs of Egypt were designated, and not as some think the name of the king. (*See* Hastings, Dic. of Bible and S.B A. Proc vol. xxiii. pt. 2)

Pharaoh Necho. *See* NEKAU

Phœnix. *See* BENNU.

Physicians. According to Herodotus there were specialists among the Egyptian doctors—"some for diseases of the eyes, others for the head, or the teeth, or the stomach, or for internal diseases." But in early times it is probable that there were the two classes of doctors, those who had been through what training it was possible to give in the priestly schools, and those who simply pretended to cure by the use of amulets and magical formulae. The medical papyri (*q.v.*) are about equally composed of practical remedies and magic. The best instructed physicians knew little of anatomy, religious scruples preventing dissection. Thoth was the god who presided over this branch of science. He was called the first physician and the

first surgeon. Bone-setting seemed, however, to have been under the protection of Sekhet, fractures being cured by intercession with her.

The royal physicians enjoyed considerable distinction. A certain king Sahurā presented his chief physician with a costly "false door" for his tomb, the making of which he personally superintended.

Piānkhi. The Ethiopian king who lived at Napata during the eighth century B.C., and conquered Egypt. The celebrated "Stela of Piānkhi," a granite block covered with an inscription telling of his victories in Egypt, was set up at Gebel Barkel in Nubia. His queen Ameniritis is well known from her beautiful alabaster statue now in the Cairo Museum.

Picture frame. Until the present time there has been but one specimen only found, and that was discovered by Petrie when excavating in the cemetery of Hawara in 1889. It is made of painted wood and contains a portrait; the corners are joined with mortises and tenons. There is a slit running down both the top sides, evidently for the purpose of allowing a sliding cover to pass; and as a sheet of clear glass has been discovered among the ruins of Tanis, it is not impossible that the picture may have been covered with that material. This unique specimen is now in the British Museum.

Pig. This animal figures but rarely on the monuments, and was probably not used for food. Herodotus speaks of seeing a herd of pigs "treading in the seed." (*See* AGRICULTURE.) From the "Book of the Dead" (*q.v.*) we learn that Set, the enemy of Osiris, once took the form of a pig.

Pigments. As far back as the Vth Dynasty seven colours were in use; yellow, red, blue, brown, black, white and green; and in the XVIIIth Dynasty, three

yellows, three browns, two blues, two reds, and greens, making about fourteen or sixteen diff[erent] tints. The composition of the chief colours was [as] follows: White—sulphate of lime, or gypsum; Yel[low] —ochre, or sulphate of arsenic, our modern orpimen[t]; Red—ochre, or cinnabar; Dark Red—oxide of ir[on] with a small admixture of sand; Blue—pulveriz[ed] lapis lazuli, or a cheaper kind from glass coloured [by] silicate of copper and powdered; Pink—sulphate [of] lime coloured by some organic substance, probably madder; Black—from calcined animal bones.

The colours were so well prepared, that to this day much of the work of Egyptian artists retains almost all its original brilliancy. The pigments were mixed as required with water and a little gum tragacanth. Varnish was not used until about the time of the XIXth Dynasty. It was probably made from the gum of some kind of acacia. This method, however, was found to be unsuitable, as it both cracked and darkened the paintings, and so was discontinued about the close of the same Dynasty. (*See* COBALT.)

Pithom of Exodus i. 11, the *Pa Tum* of ancient Egypt. Ruins of this town have been identified in excavations at the modern Tel el Maskhutah, by Edouard Naville. The name has been found on a statue and on the great tablet of Ptolemy Philadelphus discovered at this spot. The name is also written *Ha Tum*, or *Ha-neter Tum*, and was known through the lists of nomes to be the capital of the eighth nome of Lower Egypt. It is situated about ten miles west of the southern end of Lake Timsah.

In all probability Pithom was built by Ramses II, no monuments more ancient than those which bear his mark having been unearthed. There is no royal stamp on the bricks. Remains of the XXIInd Dynasty—Shashanq I and Osorkon II—have been found. Nectanebo I also built at Pithom. In the time of Ptolemy Philadelphus it was the starting-point of commercial expeditions to the Red Sea. Various

first surgeon. Bone-setting seemed, however, to hav been under the protection of Sekhet, fractures bein cured by intercession with her.

The royal physicians enjoyed considerable distinc tion. A certain king Sahurā presented his chie physician with a costly "false door" for his tomb, th making of which he personally superintended.

Piānkhi. The Ethiopian king who lived at Napata during the eighth century B.C., and conquered Egypt The celebrated "Stela of Piānkhi," a granite block covered with an inscription telling of his victories in Egypt, was set up at Gebel Barkel in Nubia. His queen Ameniritis is well known from her beautiful alabaster statue now in the Cairo Museum.

Picture frame. Until the present time there has been but one specimen only found, and that was discovered by Petrie when excavating in the cemetery of Hawara in 1889. It is made of painted wood and contains a portrait; the corners are joined with mortises and tenons. There is a slit running down both the top sides, evidently for the purpose of allowing a sliding cover to pass; and as a sheet of clear glass has been discovered among the ruins of Tanis, it is not impossible that the picture may have been covered with that material. This unique specimen is now in the British Museum.

Pig. This animal figures but rarely on the monuments, and was probably not used for food. Herodotus speaks of seeing a herd of pigs "treading in the seed." (*See* AGRICULTURE.) From the "Book of the Dead" (*q.v.*) we learn that Set, the enemy of Osiris, once took the form of a pig.

Pigments. As far back as the Vth Dynasty seven colours were in use; yellow, red, blue, brown, black, white and green; and in the XVIIIth Dynasty, three

papyri associate Pithom with a region called *Thuku*, or *Thuket*; ; ; (Pap. Anastasi vi. 4, line 13) which has been identified with the Hebrew Succoth (Exodus xiii. 20.) Succoth was the district in which the Israelites encamped, and in which the town Pithom was built.

Under the Greek Dynasty, Pithom became Heroöpolis, a name abridged into Ero by the Romans.

The portions of the walls and chambers that have been excavated are of a very substantial character, indicating a good epoch. Such is the construction of these chambers, that M. Naville says: "I believe them to have been built for no other purpose than that of storehouses, or granaries, into which the Pharaohs gathered the provisions necessary for armies about to cross the desert, or even for caravans and travellers which were on the road to Syria. It is also very likely that the Ptolemies used them as warehouses in the trade with Africa, which took place through the Heroöpolitan Gulf." ("The Store-City of Pithom," by Edouard Naville.)

See statue of Ankh-renp-nefer in British Museum Southern Egyptian Gallery, No. 1007.

Planets. *See* ASTRONOMY.

Poem of Pentaur. The name which was given by E. de Rougé to the great epic of Egypt. He studied it from the papyrus copy which was made by a scribe called Pentaur and hence he concluded that this was the name of the author. The "poem" is found on the walls of the temples at Karnak, Abydos, Abu Simbel, and Luxor. It was first discovered among the Sallier Papyri (No. 3) of the British Museum. Its subject is the campaign of Ramses II. against the Kheta (Hittites?). The style is most graphic, as if the story were told by an eye-witness. The most dramatic part describes the hero Ramses left almost alone among the enemy, whose serried ranks of chariots, each con-

taining three men, seem completely to enclose him Then Ramses calls upon his father Amen, "What are these Asiatics to thy heart? Amen will humiliate those who know not the god Have I not consecrated innumerable offerings unto thee"... "My many soldiers have forsaken me ... But I find that Amen is more to me than a million soldiers than hundred thousand charioteers Amen hears the cry, and tells his son that he is with him and will help him. The enemy retreat in terror, recognizing the [illegible] band of a god against them. Then the [illegible] returns to the king, he reproaches them and [illegible] his gallant action and how his favourite horse "Victory in Thebes" and "Nuret Satisfied" ... in Thebes ... him (For translation, see "Records of the Past," [illegible] series, vol ii.) (See POETRY)

Poetry In the sense of rhyming line, Egyptian literature has no poetry But a [illegible] rhythm found in some of the hymns and eulogies, [illegible] poetic feeling Their similes show imagination [illegible] observation of nature, and they were [illegible] use of alliteration The love-sick maiden [illegible] is sweet to the mouth is to me as the [illegible] the breath alone can comfort my heart [illegible] song has every verse commencing with the [illegible] flower The great Egyptian epic is the poem [illegible] of Pentaur (q v) It has in part a form [illegible] we are familiar in Hebrew poetry, the so-called parallelism of the phrases, two short sentences [illegible] each other, and corresponding in arrangement also as a rule in purport" Many poems [illegible] to be accompanied by the harp, as [illegible] see in the tombs It is from tomb [illegible] have those little lyrics or ballads [illegible] people We give one example.—

"Your shepherd is in the water with the fish, He talks with the sheath fish, he salutes the [illegible] From the west! your shepherd is a shepherd [illegible]

Portraits. The introduction of painted portraits into Egypt dates from about 130 A.D., and succeeded to the moulded and stucco cartonnages with which the heads and busts of the mummies were at that period covered. The portraits come from the cemetery of Hawara in the Fayûm, which was excavated by Mr. Petrie in 1889, and show a strong Greek influence. This is to be accounted for by the fact that there was at this period a large Greek colony in the Fayûm. The portraits are executed in colours, which have been ground to a very fine powder, and were then rubbed up with heated wax. This was applied with the brush to a panel of cedar or fine wood, varying in thickness from $\frac{1}{16}$ to $\frac{1}{4}$ inch, and about 9 by 17 inches in size. The portrait was laid over the face of the mummy, and kept in place by the bandages. From the conventional style of these portraits it is thought that they were executed after death, and finished from memory. There are good specimens of these Graeco-Egyptian pictures in the National Gallery and the British Museum.

Praefects. For the best list of Praefects of Egypt see Professor Milne's "Egypt under Roman Rule."

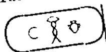
Pre-historic. A term applied by some Egyptologists to all objects which they believe to be anterior to the Ist Dynasty. The reasons for considering them to be of this remote period are hardly sufficiently cogent at present to permit of this definition being accepted in all cases. It must be remembered that the dynastic Egyptians were not aboriginal, and that traces of what were in all probability the native races survived until long after the commencement of the Pharaonic period. It is therefore more than probable that many of the so-called pre-historic objects belong not to the ante-Pharaonic, but to the aboriginal inhabitants of the country.

Priests. The Egyptian priesthood seems to have

been a very large and elastic order Kings and governors, queens and princesses, all held priestly offices, and below those of high rank there were numberless grades of officials in connection with the various temples and services of the different gods The ritual and services of the temples were elaborate, and there were perpetually recurring festivals which entailed a great amount of labour From the earliest times we find that the priesthood was of importance, but the power of the priestly faction gradually increased during the Middle Empire, and under the New Empire it forms one of the most important elements of the kingdom. There were many priestesses, whose chief function seems to have been to sing and recite Among priestly titles the following are the best known —The *Sam* priest was the chief priest at Memphis The *Hersheshta* was the diviner The *Kher-heb* was a master of ceremonies The *Setem*, the "prophet," the "purifier," and the "divine father," all ranked above the ordinary priest

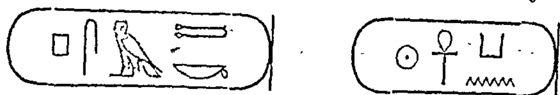
Prisse Papyrus *See* PTAH-HETEP, PRECEPTS OF

Psammetichus I *Uah-ab-Rā* The founder of the



XXVIth Dynasty at Sais, B C 666 612 He married Shep-en-apt, the daughter and heiress of the Ethiopian king Piānkhi and his queen Ameniritis, and brought Patoris to her husband as a wedding gift Psammetichus made a successful military expedition into Nubia, but his reign is chiefly remarkable for the revival of art, which flourished under his fostering care. Saïte art shows a strong Hellenic influence though the ideas are the same as those which prevailed under the ancient Empire. This king employed Greek mercenaries in his army, and permitted Greeks to establish themselves in the Delta.

Psammetichus III., *Ānkh-ka-en-Rā*, XXVIth Dynasty



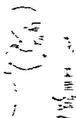
B.C. 525. Son of Āāhmes II., who gallantly resisted the invasion of his country by Cambyses. After a stern resistance, first at Pelusium, and then at Memphis, he was taken prisoner, and put to death within six months of his accession.

Psychostasia. It was an accepted belief from the very earliest ages that every one must be brought into the Hall of Double Truth, and there be judged by Osiris for their course of conduct during life.

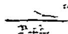
The soul, after first making the negative confession before the Forty-Two Assessors of the Dead, is conducted into the presence of Osiris. The heart or conscience, in the form of a small vase, is placed in the scale opposite to the feather of Truth; upon the beam of the balance sits the little cynocephalus (*q.v.*), the attendant of Thoth. Ānpu is usually standing close by to examine or test the indicator. Above is seen the soul of the deceased resting upon the top of a pylon (?). Near at hand stands Shai, or Destiny, and behind him Meskhent and Renenet, the two goddesses who presided over the birth and education of children. Beyond is Thoth, "the scribe of the gods," reed-pen and palette in hand, ready to inscribe the result of the weighing of the heart. Behind him is a hideous composite animal, Āmām, with the body of a lioness, the head and forequarters of a crocodile, and the hindquarters of a hippopotamus; she is called the "Devourer of the Wicked." The soul is then taken by the hand by Horus, and conducted to Osiris, who is seated on a throne beneath a canopy; before him are the "four children of Horus," standing upon an opening lotus flower; and behind him are Isis and Nephthys. Judgment is then pronounced, and the deceased is either permitted to join the cycle of the gods in the

Fields of Peace, or else is seized upon and devoured by the "Devourer of the Wicked." There are a great many representations of the judgment scene extant, all of them varying slightly in detail. The papyrus of Ani in the British Museum is one of the finest in Europe, and there is a splendid bas-relief of it upon the walls of the temple of Dêr el Medineh at Thebes.

Ptah In Memphis Ptah was considered the oldest of the gods He is called, "Father of the mighty fathers, father of the beginnings, he who created the sun egg and the moon egg," "the creator of his own image." With Sekhet and Im-hetep he formed the triad worshipped at Memphis, where a splendid temple was built to him. He is represented with a mummied body, a [illegible]



holds a sceptre which terminates in the signs for power, life, and stability. His name signifies "architect, framer, constructor." One legend associates him with Khnemu in the work of creation under the commands of Thoth. He is said to have established everlasting justice upon earth. The Greeks compared him to Hephaistos, the Latin Vulcan. Ptah is found in conjunction with other gods, the most important fusion being with [illegible] Osiris.



Ptah.

Ptah hetep, Precepts of. This work is contained in the famous "Prisse Papyrus," which has been called "The oldest book in the world." [illegible] It dates back to the Vth Dynasty, [illegible] authority of the ancients." Parts of it are extremely difficult to translate, although the general purport of the text can be gathered. [illegible]

easily understood. The moral teaching is of the sam[e] kind as that found in the Book of Proverbs. Th[e] pious son is extolled, and duty to parents and superior[s] inculcated. The path of the virtuous is shown to be advantageous, and by contrast the evil of disobedience, pride, laziness, intemperance, and other vices is pointed out. For translation, see "Records of the Past."

Ptah-Seker-Osiris. A form of the god Ptah under which he symbolized the inert form of Osiris, the mummy with its possibilities and certainty of resurrection. Large numbers of Ptah-Seker-Osiris figures have been found. They are made of wood, and mounted on a little pedestal, which projects some distance in front. This pedestal and the statuette itself are frequently hollow, and contain papyri inscribed with certain chapters from the "Book of the Dead." The figures and pedestals are gaily painted, and are usually inscribed with the ordinary prayer formula for sepulchral meals.

Ptolemies. At the death of Alexander the Great in 323 B.C. his empire was divided among his generals, Egypt falling to the lot of his favourite and familiar companion, Ptolemy, a man who had risen from an obscure position in the army. He founded a dynasty which lasted nearly three hundred years, ending with the death of Cleopatra in 30 B.C. The history of the fourteen Ptolemies and the seven Cleopatras is a record of small campaigns, murders, and immorality. At the same time there was great literary and scientific activity during the early part of the period. Many [t]emples were built, the well-preserved remains of [w]hich form some of the finest examples of architecture [e]xtant; the style of art had, however, altered consider[a]bly from that of Pharaonic times. At Philae, Kom [O]mbo, Edfu, and Dendera there are Ptolemaic temples. [(S]ee CLEOPATRA.)

Punt, called also **Ta-neter**, the "land of God" This region is identified by Maspero, Mariette, and Brugsch, as that part of the African coast which extends from the Straits of Bab-el-Mandeb to Cape Gardafui. It was a country rich in balsam and incense-bearing trees, in precious woods, lapis lazuli, ivory and amber. To this "blessed land" Queen [illegible]

[illegible]

Parihu, Prince of Punt, his wife Ati, and their daughter and two sons. *After an interchange of gifts, the fleet* returned to Egypt, laden with odoriferous sycomore trees—identified by Mariette with the "myrrh tree" of Pliny—ivory, skins, logs of ebony, apes, gold dust, *gold and metal rings, and heaps of the precious gum* The whole story of this expedition is vividly depicted upon the walls of the great temple of Dêr el Bahri

Pylon The colossal gateway forming the façade of a temple. It consisted of a large, ordinary entrance, with enormous masses of masonry on either side, having sloping faces and an overhanging cornice. Sometimes these two massive towers contained small chambers, sometimes only a staircase. On the face of each were four vertical grooves, in which were held great wooden masts, bearing floating streamers of different colours. Inscriptions and sculptured pictures covered the sloping fronts (*see* PENTAUR), and statues or obelisks were placed before them. The statues, of which there were four or six, were sometimes of enormous dimensions. They represented the royal founder of the temple.

Pyramids. There are remains of at least seventy more or less ruined pyramids on the long plateau, [illegible] im in [illegible] viz., [illegible] Lisht, and the Fayûm group, that of Medûm standing alone.

But of all these less than twenty have been identifie as tombs of different kings. Many theories have bee advanced as to their age, purpose, method of constru tion, etc., and much excavation and measuring hav proved that they were built between the period of th Ist and XIIth Dynasties, solely as tombs for th preservation of royal mummies. The method of con struction has been a puzzle to the engineering min since classic times. Herodotus and Diodorus bot record what had been told to them on the point, bu neither theory is conclusive. It has been recentl proved that it would be quite possible with the unlimite manual labour at the command of the Pharaohs t construct a pyramid without any complex or elaborate machinery.* The finer examples are built of nummulitic limestone from the quarries of Turah and Masarah on the other side of the river. Others, as some at Dahshur, were built of mud brick, only the passages and chambers inside being of limestone. In some cases only the accidental discovery of such chambers has led to the knowledge that the mound of detritus above was once a pyramid. The great pyramid at Gîzeh in its original state presented four smooth surfaces to the beholder, as it was entirely faced with granite and limestone blocks most beautifully joined. But the whole of this outer casing has disappeared, the place having for centuries served as a quarry. The passages inside were arranged with an intricacy designed to foil the efforts of plunderers. In spite of the great care thus taken to conceal the mummy, the pyramid was opened many times, by Persians, Romans, and Arabs, and when investigated in more modern times nothing remained in the chambers but a lidless sarcophagus without inscription. In some of the chambers above the name of Khufu was discovered, conclusively proving that this was the tomb of the second king of the IVth Dynasty. Of the two other pyramids that

* See "Mechanical Triumphs of the Ancient Egyptians." Commander Barber, U.S.N.

[illegible] of Khafra or [illegible] Mycerinus [illegible] of Sahu-Ra, Ra-en-user and other Vth Dynasty kings. At Sakkara are the tombs of Unas, Teta, Pepi I., Mer-en-Ra, Pepi II.; at Lisht, that of Usertsen I.; at Medûm that of Seneferu; in the Fayûm, those of Usertsen II. and Amen-em-hāt III. of the XIIth Dynasty. There are also pyramids at Thebes, el Qullah, near Napata in Ethiopia, and at Meroe.

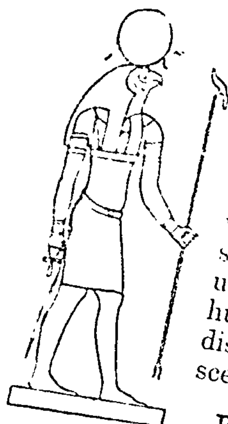
Pyramid Texts. This phrase refers to the inscriptions in the pyramid tombs of Unas, Teta, Pepi I., Pepi II., and Seker-em-sa-f. These long, exquisitely carved inscriptions contain various chapters from the "Book of the Dead." They have been published by Maspero in the *Recueil de Travaux*, with a French translation. The form of the language differs greatly from that found in later times, and is more difficult to translate.

Q

Qebhsennuf or **Kebhsenuf.** See CANOPIC JARS.

Quarries. The chief quarries for limestone are at Tûrah, and Ma-ʻsarah, nearly opposite to the site of Memphis. Sandstone was chiefly quarried at Silsileh and Gebel Abû Fedah, granite at Hammamat and Aswân; porphyry at Hammamât, and alabaster at Hat-Nub.

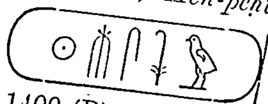
R

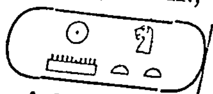

Rā.

Rā. The creator of gods, men, and the world. According to some inscriptions he was more ancient even than the firmament. The sun, emblem of life, light, and fertility, is his symbol. The chief seat of the worship of Rā was Ȧnnu, the Hebrew On or Beth-shemesh, the Greek Heliopolis. He is usually depicted as a hawk-headed human being crowned with the sun's disk and uraeus, and grasping the *user* sceptre in his hand.

Ramessēum. The name given to the great temple of Ramses II., built on the plain of Thebes, on the western bank of the Nile. It served as a mortuary chapel to his tomb in the valley behind (*see* TOMB). The Greeks called it the Memnonium, by a corruption of the Egytian word *mennu*, which word they observed frequently in the inscriptions, turning the simple word meaning "monument" or "memorial" into a proper name. They also called it the tomb of Osymandias, who, according to Diodorus, was User-maāt-Rā, that is Ramses II. The walls are covered with inscriptions and illustrations, many of which relate the story of the king's wars against the Kheta.

Ramses I., *Men-peḥtet Rā*, Dynasty XIX., cir.





1400 (B). With the incoming of this new dynasty came also the revival of the ancient worship of Ȧmen,

The "treasure cities" of Pithom and Ramses, built by the forced labour of the Israelites, date from this reign; and Zaān or Pa-Ramessu, became one of the capitals of the kingdom.

Ramses II. is by most Egyptologists considered to be the Pharaoh of the oppression; he reigned sixty-seven years, and was succeeded by his fourteenth son, Mer-en-Ptah. The mummy of this Pharaoh is in the Cairo Museum.

Ramses III., *User-maāt-Rā*, the Rhampsinitus of

the Greeks, Dynasty XX., cir. B.C. 1200. The reign of this king marks an era of great commercial prosperity for Egypt; he is more celebrated for his buildings and his rich gifts to the already existing temples of Abydos, Heliopolis (On), and Thebes, than for any great military victories. The peace of his reign was disturbed by the famous Harem conspiracy described in the Turin, the Lee, Rollin, and Amherst papyri.

Ramessides, the. The name usually given to the numerous kings of that name—from Ramses III. to XIII.—who occupied the throne of Egypt during the XXth Dynasty, cir. B.C. 1200—1100. Of them there is little to say but that in their hands the greatness of the country steadily declined, and the power of the high priests of Ȧmen at Thebes steadily rose.

Rā-t. A goddess not frequently met with. She represents the feminine principle of Rā, and was rather an abstract idea of the priests than a distinct deity. She is represented as a woman with the sun's disk and cow-horns on her head, and also as a uraeus with the same head-dress.

Razors. Bronze razors, somewhat resembling

English ones, have been found, and specimens may be seen in museums

Reed. The Egyptians used reeds for writing The ends were not cut, but bruised to a brush-like point, in early times. Later they were cut to a pen-shape like the reed-pens now used for writing Arabic They were about ten inches long

Rekh-ma-rā. The name of a Governor of Thebes under Ȧmen-hetep II, of the XVIIIth Dynasty His tomb at Shêkh abd el Qurna at Thebes is exceedingly fine and interesting, as showing tributaries bringing offerings.

Religion. No one name can be given to the systems of religious thought that obtained in Egypt during the four thousand years of its history as a people It is probable that there occurred phases of monotheism, henotheism, pantheism, and in the latest, corrupt time, even polytheism.

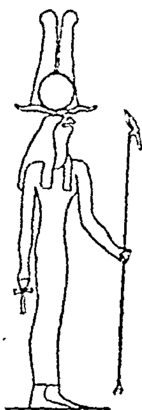
Neter (hieroglyphic), a word signifying power and corresponding to the Hebrew El. References to the Neter are constant in Egyptian literature, where he is spoken of in terms which indicate unmistakably the monotheistic attitude of the writer "Give thyself to God, keep thyself continually for God," the young man was told. "Bring up thy son in the love of God" is one of the maxims of Ptah-hetep (q v.)

But beside the doctrine of the one God, the priests also taught the people of many gods or powers. These gods, says Renouf, "represent the real or imaginary powers of the universe." They were simply mythical personages to begin with, around whom in time clustered many mythological legends The ph personified were chiefly those of regular ar

L

recurrence—the sunrise and sunset, the return of day and night, the battle between light and darkness.

Ren, *lit.* Name. The Egyptians considered the name to be a most important part of a human being—in fact they practically looked upon it as a separate entity. A man's name was thought to exist after him, and to be known in heaven.


Renenet.

Renenet or **Ranen**. The goddess of good fortune, the harvest goddess. In the "Book of the Dead" she is usually connected with Shâi and Meskhent. She is represented with a human body with the uraeus for head, and sometimes with a head-dress of two plumes and other divine insignia.

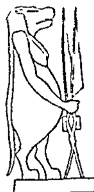
Renpit or **Repit**. A goddess representing the personified year, *renpit* being the Egyptian word for year. She belonged to the Memphite cycle of gods. Sometimes *Ta-urt* and *Hathor* are identified with her. She is pictured in human form, the symbol on her head being a notched palm branch. Frequently she carries a long notched branch in her hand.

Rert. A late form of the goddess Ta-urt (*q.v.*). The word *rert* is merely the Egyptian for hippopotamus. She is spoken of as dwelling in "the House of Suckling."

Reshpu. A god imported from Asia in later times, probably the same as the Phoenician war god, Resef. He is called "great god, lord of heaven, ruler of eternity, lord of might in the

Renpit.

midst of the divine circle." He is represented with a Semitic face and natural beard, and instead of the


Bert

Reshpu.

uraeus wears the miniature head of a gazelle on his forehead

Rhampsinitus The Greek name for Ramses III. Herodotus, however, in one of his numerous mistakes, places him before Khufu (Cheops).

Rings Many have been found in gold, silver, bronze, iron, enamel, or frit and stone Some of the designs are very charming Some consist of a single wire with a scarab set so that it can turn round.

Rohes A form of Sebek worshipped in the Fayûm.

Roman Emperors Between the years B.C. 30 and A.D. 640 Egypt formed part of the Roman Empire. The emperors governed the country through a praefect. It was an uneventful period on the whole. The emperors had their names translated into Egyptian, and many of their cartouches may be seen on the walls which they built or restored, those most frequently occurring being Tiberius and Claudius. (*See* PRAEFECTS.)

Rosetta Stone. A slab of black basalt, bearing a trilingual inscription, which has proved the key to the decipherment of the hieroglyphs; for it is inscribed with a decree written first in hieroglyphs, then in demotic, and thirdly in Greek. It was found near the Rosetta mouth of the Nile by a French artillery officer named Boussard, in 1798, and at the capitulation of Alexandria came into the possession of the British Government, who in 1802 placed it in the British Museum (Southern Egyptian Gallery). Part of the top has been broken off, also a portion of the right-hand lower corner, so that it now measures 3 ft. 9 ins. by 2 ft. 4½ ins. by 11 ins. There are 14 lines of hieroglyphs, 32 lines of demotic, and 54 lines of Greek. The subject is a decree of the priests of Memphis conferring divine honours on Ptolemy V., Epiphanes (B.C. 195). For translations see "Inscriptio Rosettana," by Brugsch, Berlin, 1851; "L'Inscription hiéroglyphique de Rosette," by Chabas, Paris, 1867. For reproduction, see Lepsius, Auswahl, Bl. 18.

Rouge. Rouge was in use among the Egyptians as an article for the toilettes of ladies of fashion, for the dead, and for the statues of the gods. A papyrus in the Turin Museum contains an amusing caricature of a lady, mirror in hand, rougeing her lips. So long ago as the Old Empire two sorts of rouge are mentioned in the lists of offerings for the dead; and according to an Abydos ritual the priest of the day on first entering the temple was to incense the statue of the god and then proceed to commence its toilette by removing the old rouge from the face.

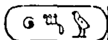
Rutennu of the East, was the old Egyptian name for Syria. An Upper Ruten or Rutennu is spoken of in distinction from the Lower Rutennu. The country and people figure largely in inscriptions of the XVIIIth Dynasty, Thothmes III. having warred against them.

S

Safekh

Safekh The goddess of learning, or perhaps more properly of writing. She is usually represented standing by the sacred tree of Heliopolis, on the leaves of which she is writing the name of the king, thus endowing him with eternal life. In such a scene Thoth usually stands behind her. She was venerated at Memphis from the earliest times. The symbol of the palm-leaf circled by the inverted horns is peculiar to her. She carries either a notched palm branch or a reed and palette. (*See* SESHTA.)

Sâhu. The spiritual body, which "shall not see corruption." In a vignette in the "Book of the Dead" it is figured as a beautiful lily springing up from the *Khat* or corruptible body. (*See* KHAT.)

Sahu-Râ  The second king of Dynasty V., cir. 3693 B.C., reigned thirteen years.

Sais Greek name for *Sait*, capital of the fifth nome of Lower Egypt, the modern Sa el Hagar. Chief deity Nit.

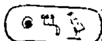
Saites. The fifth nome of Lower Egypt. The local deity was Nit.

Sakkâra. A modern Arab village standing on the site of the ancient necropolis of Mem[illegible] T[illegible] [illegible]

S

Safekh The goddess of learning, or perhaps more properly of writing. She is usually represented standing by the sacred tree of Heliopolis, on the leaves of which she is writing the name of the king, thus endowing him with eternal life. In such a scene Thoth usually stands behind her. She was venerated at Memphis from the earliest times. The symbol of the palm-leaf circled by the inverted horns is peculiar to her. She carries either a notched palm branch or a reed and palette. (*See* SESHTA.)

Sâhu. The spiritual body, which "[illegible] corruption." In a vignette in the "Book [illegible]" it is figured as a beautiful [illegible] *Khat* or corruptible body. (*See* [illegible])

Sahu-Râ  [illegible] Dynasty V., cir. 3693 B.C., [illegible]

Sais Greek name for *Sa* [illegible] of Lower Egypt, the modern [illegible] Nit.

Saites The fifth nome of Lower [illegible] deity was Nit.

Sikkâra A modern Ar[illegible] of the ancient necropolis [illegible]

In the XVIIIth Dynasty we find them made in t form of a mummy. Some in succeeding dynasti were shaped like a cartouche, then in the XXVIt rectangular shape again comes into favour. Fro this period up to Ptolemaic times the numerou examples were massive, finely worked and decorated. The inscriptions on early ones were short, recording the names and titles of deceased and the *Seten-hetep tā* formula (*q.v.*). Occasionally, however, the sides were sculptured to represent a building with doors and various openings. Later the decorations became more and more elaborate, usually incised or in relief *en creux*, but sometimes entirely in relief. Scenes and long extracts from the "Book of the Dead" form the main subject of the decorations.

Sati. One of the Elephantiné triad of gods. She was wife of Khnemu, who with his other wife Anūkit formed the triad. She is picturesquely spoken of as the archeress who shoots forth the current (i.e. the cataract) straight and swift as an arrow. Little is known about her, but on the island of Sehel there have been found the remains of a temple to the two goddesses. She is mentioned in some texts as the daughter of Rā, and also as a form of Isis, and is represented wearing the vulture head-dress, and the crown of Upper Egypt with the cow's horns.

Sati.

Scarab. This is an amulet made in the form of the beetle known as Scarabeus sacer. It is the symbol of the god Khepera, i.e. "he who turns" or "rolls," for the conception was that Khepera caused the sun to move across the sky as the beetle causes its ball to roll. A scarab inscribed with the 30th (B) chapter of the "Book of the Dead" took the place of the heart

be a scribe, for the scribe takes the [illegible] of all,' and [illegible] certain career [illegible] by [illegible] master than the ordinary [illegible], for he was exempt from military service and forced labour. There were numberless grades in the profession, from the [illegible] employed [illegible] the Pharaoh [illegible]. The education of a scribe [illegible] of any public [illegible] after [illegible] learnt the rudiments of reading and writing [illegible] in a little court [illegible] 'Instructions' [illegible] some other scribe. [illegible] influential [illegible]

[illegible]

[illegible]

Sebek-em-sauf II., *Rā-sekhem-s-shedt-taui.* This

king is only known to us from the Abbott and Amherst papyri. His queen was Nub-khā s, he appears to have had three children

Sebek-ḥetep I., *Rā-sekhem-khu.*

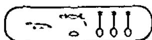
Sebek-ḥetep II., *Rā-sekhem-suaz-taui* Two kings

of Dynasty XIII., cir. 2120 B C., whose names are of frequent occurrence, but of whom little is known at present.

Sebek-ḥetep III, *Rā-khā-nefer.* A king of

Dynasty XIII. There are more monumental remains of this king than of any other of this dynasty.

Sebek-neferu (Queen)



Eighth and last monarch of Dynasty XII, circa 2560 B C. She was the daughter of Āmen-em-hāt III. and sister of Āmen-em hāt IV

Sebennythos Greek name for *Tcheb-netert*, capital of the twelfth nome of Lower Egypt, the modern Samanhûd. The chief deity was Ānḥer.

Semneh. A crude brick fórt still standing on the ...st bank of the Nile, erected by Usertsen III for ...e protection of his southern frontier from the raids ...the Nubians. It stands on an artificial platform of ...mmanding height. (*See* KUMMEH.)

Sen-mut. *See* ARCHITECTS.

Senta. Fifth king of Dynasty II Reigned forty-one (?) years This king is mentioned in the Berlin Medical Papyrus; and on the tomb of Shery, a priest

Se-qenen-Rā I, *Ta-āa*, Dynasty XVII, cir 1660 B.C.

the queen of this king was Āāh-hetep, and we know of two sons, one of whom died young, and one daughter Nothing is known about this king except that his was one of the royal tombs inspected under the Ramessides.

Seqenen-Rā III., *Ta-āa-qen*, Dynasty XVII., cir.

1610, B.C. Āāh-hetep was his queen, and he had several children; the celebrated Princess Nefert-āri being one of them. The coffin containing the king's mummy was found among the "Royal find" at Dêr el Bahri in 1881. Evidently he had fallen on the battle-field and died of his wounds. Petrie suggests that he was a Berberi.

It was for Queen Āāh-hetep that the magnificent jewellery, found buried with her a few feet under the sand at Dra-abu'l-Neggi, was made. It is now in the Cairo Museum.

Mention of him is made in the oldest texts, and in these early times his offices were beneficent, and he is spoken of with as much reverence as the other gods. He was not originally a god of evil, but as personifying natural darkness he gradually came to be so regarded. His victory (as representing night) over his brother Osiris, who, as the sun, sank in the west at the end of his day's journey, was looked on in later times as an aggressive warfare. In the time of the decline of the empire he was regarded with abhorrence, and his name erased from the monuments, but the very fact that his name formed part of some royal names shows that this detestation was a later development. The district about Kom Ombos was at one time a centre of his cult, and at Tanis he also seems to have been held in special reverence. He is represented with a human body, and the head of *an animal which has not yet been identified.*

Set

Seten hetep tā. The commencement of the universal formula found in tombs which constitutes a kind of prayer for benefits for the deceased. It has been translated in many different ways, none of which are entirely satisfactory. "A royal oblation give," &c. "A royal table of propitiation grant," &c. The whole prayer runs on these lines: "A royal oblation grant Osiris, dwelling in Amenti, Lord of Abydos. May he grant the funeral oblations, bread, beer, oxen, geese, wine, milk, oil, incense, wrappings, all gifts of vegetation, whatever heaven gives, or earth produces, to enjoy the Nile, to come forth as a living soul, that the soul may not be repulsed at the gates of the nether world, to be glorified among the favoured ones in presence of Unnefer, to breathe the delicious breezes

fourteenth, *Khent-abt* It may be *Thekut* The chief deity was Atmu.

Setna, the papyrus of, *in the Cairo Museum, written* in the second or third century B C, was found at Thebes with some other manuscripts, in a wooden box, which was taken from the tomb of a Coptic monk, and probably constituted the library of this Egyptian Though, unlike the "Tale of Two Brothers," it is written in demotic, the style of it is very similar to that of the earlier papyrus, the grammar being, Brugsch says, quite the same. The colophon, which does not give the author's name, reads thus ' This is the end of the manuscript which tells the story of Setna Kharmes, and of Ptahneferka, and of Ahura his wife, and of Merhu his son, written in the year 35, the . day of the month Tybi," that is the thirty-fifth year of one of the Ptolemies Setna is twice called "the son of the king User-maat," that is Ramses II. The story tells of a search for the sacred book of Thoth, and of the calamities its possession brought on the finders (*See* "Records of Past," vi, p 131, translated by Goodwin; also translations into French by Maspero and into English by Griffith, Brugsch, in "Revue Archéologique," Septembre, 1867, M Soury, in "Revue des Deux Mondes," February 15th, 1875)

Shabaka, *Sabaco*, or *So*. 2 Kings, xvii. 4 King of Ethiopia, B.C. 700, Dynasty XXV

Shadoof. The ordinary shadoof, such as that still used in the country, was the usual means employed in ancient Egypt for lifting water from the Nile It consists of a pole resting on an upright post, or on a horizontal beam supported on two columns of brick or mud, having at one end a weight which serves as a counterpoise to the bucket

Shai. *The god of destiny*, associated with Rennenet, goddess of fortune. He decreed what should happen to men. He figures with Rennenet and Meskhent in

fourteenth, *Khent-abt*. It may be *Thekut* The chief deity was Atmu.

Setna, the papyrus of, in the Cairo Museum, written in the second or third century B.C., was found at Thebes with some other manuscripts, in a wooden box, which was taken from the tomb of a Coptic monk, and probably constituted the library of this Egyptian Though, unlike the "Tale of Two Brothers," it is written in demotic, the style of it is very similar to that of the earlier papyrus, the grammar being, Brugsch says, quite the same The colophon, which does not give the author's name, reads thus "This is the end of the manuscript which tells the story of Setna Kharmes, and of Ptahneferka, and of Ahura his wife, and of Merhu his son, written in the year 35, the . . day of the month Tybi;" that is the thirty-fifth year of one of the Ptolemies Setna is twice called "the son of the king User-maat," that is Ramses II. The story tells of a search for the sacred book of Thoth, and of the calamities its possession brought on the finders. (*See* "Records of Past," vi., p 131, translated by Goodwin; also translations into French by Maspero and into English by Griffith; Brugsch, in "Revue Archéologique," Septembre, 1867; M. Soury, in "Revue des Deux Mondes," February 15th, 1875)

Shabaka, *Sabaco*, or *So*. 2 Kings, xvii. 4. King of Ethiopia, B.C. 700, Dynasty XXV.

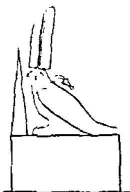
Shadoof. The ordinary shadoof, such as that still used in the country, was the usual means employed in ancient Egypt for lifting water from the Nile. It consists of a pole resting on an upright post, or on a *horizontal beam supported on two columns of brick or* mud, having at one end a weight which serves as a counterpoise to the bucket.

Shai. The god of destiny, associated with Renenet, goddess of fortune. He decreed what should happen to men. He figures with Renenet and Meskhent in

Meri-s-ankh, and one daughter, Nefert-kau. The pyramid and temple at Medûm belong to this king From the Sinai tablet it is evident that Sneferu sent an expedition against the Bedawi (*See* MEDÛM.)

Sokaris, or **Sokar**, or **Seker** A god of whom little is known except when in combination with others. He was a sun-god at one time, and his emblem was carried round at festivals in the sacred bark called *hennu*. The great festival of Sokaris was held at Memphis, in connection with the winter solstice To him, it seems, especially belonged the fourth and fifth hours of the night, through which Rā, the sun, nightly passed during his journey from sunset to dawn He is represented as a mummy with a hawk's head (*See* PTAH-SEKER-OSIRIS)

Sopt, or **Sepd**, the god of the Arabian nome, and, according to Wiedemann, sometimes identified with Bes (*q v.*) He is described upon the monuments at Saft el-Henneh as "Sopt, the Spirit of the East, the Hawk, the Horus of the East," and as connected with Tum (*q v*) Naville considers him to be the herald of the sun He probably represents the zodiacal light, the long pyramidal shaft of light seen after the sun has set or before he rises The fact that his symbol is a high, narrow pyramid confirms this supposition



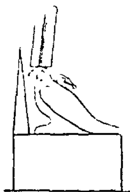
Sopt.

Sothis The Greek form of the Egyptian word for Sirius, the brilliant star in the constellation Canis, from whence its name the dog star, perhaps the most important star known to Egyptian astronomers. Its importance also to the modern chronologer can hardly

Meri-s-ankh, *and one daughter*, *Nefert-kau* The pyramid and temple at Medûm belong to this king From the Sinai tablet it is evident that Sneferu sent an expedition against the Bedawi (*See* MEDÛM)

Sokaris, or **Sokar**, or **Seker** *A god of whom little* is known except when in combination with others He was a sun-god at one time, and his emblem was carried round at festivals in the sacred bark called *hennu*. The great festival of Sokaris was held at Memphis, in connection with the winter solstice To him, it seems, especially belonged the fourth and fifth hours of the night, through which Râ, the sun, nightly passed during his journey from sunset to dawn He is represented as a mummy with a hawk's head (*See* PTAH-SEKER-OSIRIS)

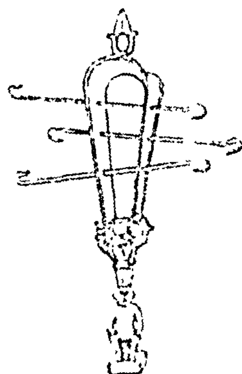
Sopt, or **Sepd**, the god of the Arabian nome and, according to Wiedemann, sometimes identified with Bes (*q v.*) He is described upon the monuments at Saft el-Henneh as "Sopt, the Spirit of the East, the Hawk, the Horus of the East," and as connected with Tum (*q v*) Naville considers him to be the herald of the sun. He probably represents the zodiacal light, the long pyramidal shaft of light seen after the sun has set or before he rises. The fact that his symbol is a high, narrow pyramid confirms this supposition


Sopt.

Sothis The Greek form of the Egyptian word for Sirius, the brilliant star in the constellation Canis, from whence its name the dog-star, perhaps the most important star known to Egyptian astronomers. Its importance also to the modern chronologer can hardly

Silver was sometimes used for making the eyes of statuettes.

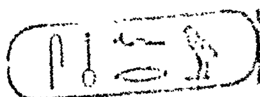
Sistrum. A musical instrument, formed of a loop of bronze ribbon fastened to a handle, crossed by three or four metal bars passing through holes in each side of the loop. These bars were quite loose, being merely bent at each end to keep them from slipping out, and they sometimes bore metal rings, which considerably added to the sound when the instrument was shaken. Sometimes the bars were in the form of little serpents. The sistrum was one of the usual attributes of the goddess Hathor, and was used as a design for the capitals of columns over the head of Hathor. The handles of the instruments were almost always in the form of the head of that goddess, and were usually of bronze, sometimes inlaid with silver. Enamelled handles have also been found. The length of the whole varied from eight to sixteen or eighteen inches. Plutarch mentions (*de Is. et Os.*, s. 63) that the sistrum was supposed by some to have the power of frightening away Typhon, or the evil spirit. Sistra were used in the most solemn religious services, when they were often carried by women of high rank. Models of sistra in earthenware were often deposited in the tombs, but were first broken in sign of mourning. (*See* Brit. Mus., 4th Egyptian Room, table case A.)



Sistrum.

Sivan. *See* N[illegible].

Slaves. *See* S[illegible].

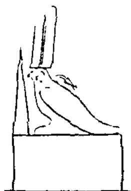
Sneferu  First King of

Dynasty IV., cir. 3998 B.C., reigned [illegible] years. Two queens are known. [illegible]

Meri-s-ankh, and one daughter, Nefert-kau. The pyramid and temple at Medûm belong to this king. From the Sinai tablet it is evident that Sneferu sent an expedition against the Bedawi (*See* MEDÛM.)

Sokaris, or Sokar, or Seker A god of whom little is known except when in combination with others. He was a sun-god at one time, and his emblem was carried round at festivals in the sacred bark called *hennu*. The great festival of Sokaris was held at Memphis, in connection with the winter solstice. To him, it seems, especially belonged the fourth and fifth hours of the night, through which Râ, the sun, nightly passed during his journey from sunset to dawn. He is represented as a mummy with a hawk's head (*See* PTAH-SEKER-OSIRIS.)

Sopt, or Sepd, the god of the Arabian nome and, according to Wiedemann, sometimes identified with Bes (*q.v.*) He is described upon the monuments at Saft el-Henneh as "Sopt, the Spirit of the East, the Hawk, the Horus of the East," and as connected with Tum (*q.v.*) Naville considers him to be the herald of the sun. He probably represents the zodiacal light, the long pyramidal shaft of light seen after the sun has set or before he rises. The fact that his symbol is a high, narrow pyramid confirms this supposition


Sopt.

Sothis The Greek form of the Egyptian word for Sirius, the brilliant star in the constellation Canis, from whence its name the dog star, perhaps the most important star known to Egyptian astronomers. Its importance also to the modern chronologer can hardly

be over-estimated, for the Egyptian calendar was arranged by the heliacal rising of Sothis. The star was personified as a goddess, and frequently represented, especially in the Graeco-Roman temples, as a cow. She is queen of the thirty-six constellations recorded in old astronomical tables, and was the star of Isis. Part of the temple at Dendera was devoted to the festivals in honour of the rising of Sothis. (*See* YEAR.)

Soul. *See* BA and KA.

Speos. A Greek word used to designate a small rock-cut temple or shrine.

Speos Artemidos. The Greek name given to a small rock-cut temple at *Beni Hasan*. It was begun by Queen Hatshepsut and Thothmes III. of the XVIIIth Dynasty. It is dedicated to Bast, one of the lioness-headed goddesses, whom the Greeks identified with their Artemis—the Roman Diana.

Sphinx. The oldest known monument in Egypt, standing on the Gizeh platform about a quarter of a mile S.E. of the great pyramid. Its date is unknown, but an inscription of Khufu mentions it, and [illegible] was restored by this king; though some Egyptologists consider that it is of much later date. It is [illegible] the solid rock, the deficiency in contour being supplied by masonry. The body is about [illegible] ft. long, the paws [illegible] 50 ft., the greatest height about [illegible] ft., the face [illegible] 30 ft. long, and the breadth of face [illegible] ft. The features have been spoiled by Mohammedan fanatics, [illegible] made a target of the face. But [illegible] red colouring still remains on the [illegible] the beard and [illegible] are now in the British Museum. [N. Egyptian Gallery.] More than once [illegible] ment has been cleared from the sand [illegible] drifts round to and hide it. [illegible] Government has made [illegible]

Between the paws of the Sphinx, Thothmes IV set up a tablet recording the appearance to him of Harmachis in an after-dinner sleep, when he was promised great rewards by the god if he would dig the Sphinx—his image—out of the sand. In Egyptian its name is "ḥu," and it represented "Horus on the horizon"—Heru-em-khut, better known as Harmachis.

Sports. Representations of various games and pastimes occur on the tomb walls. Hunting and fishing were favourite pursuits. Gazelles and antelopes, even lions were hunted in the desert with the aid of hounds. Lassoes and bow and arrows were used. Fishing as an amusement was practised with a line and hook, or the sportsman went into the marshes in a light skiff and speared the fish with a bident. Mock fights in small boats and war-dances were indulged in. Bird-snaring was also a favourite pursuit. Many kinds of traps and nets are depicted on the tomb walls, several for catching one bird at a time, and one very large one. This latter measured about 10 ft. by 5 ft., and was made of netted string on a frame; but the construction and method of working are difficult to understand. Wrestling, with closed or open hand, was a military exercise for rendering the body supple. Scenes showing men thus engaged occur in long sequences in the tombs at Beni Hasan. At large entertainments and feasts, of which they seemed to be very fond, the guests were amused by dancing women and music (*see* Dances and Music); also by men and women who performed acrobatic feats, or were skilful at throwing the ball. Tomb pictures show women swinging one another round by the arms, bending back until the head nearly touches the heels, and so on. (*See* Games.)

Stela, or Stele. Egyptian stelae are of all sizes, from small portable slabs like miniature tombstones

to the great slab of black syenite, 10 ft. 3 ins. high, called the Israel Stela (*q.v.*). They have been found in a variety of materials—granite, limestone, wood, and pottery. The majority are sepulchral, bearing inscriptions relating to the life of the deceased, his titles and relatives. They contain also forms of prayers. The stelae were placed in the tomb in various positions. The earliest examples are square at the top, the later ones rounded. The latter are frequently decorated at the top with the disk and wings. In the early dynasties they usually bear pictures of the deceased, accompanied by his wife and family, and are often coloured, while in the time of the XVIIIth Dynasty the relatives gave place to representations of gods. The biographies on these stelae have been of the greatest importance to chronologers and historians, and in some cases are the only authorities for certain periods.

Stelae, other than sepulchral, are inscribed with records of important events in certain reigns, [illegible], religious hymns, &c. Sometimes these are given in two or three languages, which renders them of great value. Such are the Rosetta Stone [illegible] and one found at Philae in hieroglyphics, Greek, and [illegible].

Stibium. A cosmetic in frequent [illegible] for painting the eyes. The best kind is known in the [illegible] under the name of *mesdemt*. Besides [illegible] for purposes of adornment, it was [illegible] the eyes in cases of ophthalmia, [illegible] healing properties, that disease being [illegible] ancient times.

Strabo. The famous Greek [illegible] century B.C. In the year [illegible] and ascended the Nile as far as [illegible] with the prefect Aelius Gallus. [illegible] years in Alexandria, [illegible] centre of learning, [illegible] work. This geography [illegible]

on the subject that has come down to us from classic times. It is in the last (XVIIth) book of his geography that he describes Egypt, Ethiopia, and the north coast of Libya.

Stream, The Great Understood by Renouf to mean the Milky Way; here, according to the "Book of the Dead," purification was obtained

Sun The sun was personified under the form of Rā (*q.v.*). Many of his attributes, and different aspects were also personified. Osiris was the night sun, Tum the setting sun, Horus at times the rising sun. The lioness- and cat-headed goddesses represent varying degrees of the heat of the sun. The Egyptian conception of the sky being that it was a vast ocean, they represented the sun disk sailing across this in a bark.

Sutekh. A name given to SET (*q v*).

Sycomore. "The *persea* and *sycomore* trees were [illegible] of Egypt. It was [illegible] supposed [illegible] outh" was [illegible] on earth," [illegible] ly of the Southern Sycomore." The peasants made offerings of fruits and vegetables and water in jars to such trees, as may be seen from pictures in the tombs. The "Land of the Sycomore" was a name given to the Memphite and Letopolite nomes. The tree is the wild fig. (*See* TREES, SACRED)

Syene. The Scriptural name for Aswan. It gives its name to a particular form of granite found there and hence called syenite. The name is derived from the hieroglyphic *sun*. It owed its ancient importance to its granite quarries, whence material for temples, obelisks, and statues was taken, and on account of its being a frontier town between Egypt proper and

Nubia. In Ptolemaic times it was considered to be immediately under the tropic, because it was noted that during the summer solstice the rays of the sun fell vertically to the bottom of a well in the town. This well has not been discovered. Eratosthenes made use of this fact in his calculations for the measurement of the earth.

Syenite. *See* GRANITE.

T

Taharqa, *Tirhakah* of Kings, the third king of Dynasty XXV., B.C. 693. He is [illegible] for having rescued Hezekiah, king of Judah, out of the hands of Sennacherib, king of Assyria, [illegible] conquered. Later on Taharqa [illegible] the son and grandson of the Assyrian king [illegible]

Tahpanhes, the Greek **Daphnae**, the [illegible] Tell **Defenneh**. [illegible]

taken by Egyptians, who in their turn were succeeded by a Persian garrison

Tanen An earth god, another form of Seb (*q v*) He is also combined with Ptah, the god Ptah-Tanen being more often spoken of than Tanen alone At Abu Simbel he is described as father to Ramses II He is represented as a man with the ram's horns, two feathers and disk on his head. Tanen, besides being a personification of the earth, is also identified with the night sun He is the presiding deity of the land bordering on Lake Moeris

Tanis. The Greek name for *Zānt*, the capital of the fourteenth nome of Lower Egypt, the modern San, and Scriptural Zoan. Chief deity, Horus.

Taricheutes An embalmer of the dead.

Ta-urt, or Thoueris The goddess represented as a hippopotamus, though occasionally with a woman's head, and sometimes as a whole woman. She was the wife of Set, and was supposed by some at Thebes, where she was worshipped as **Apet**, to have given birth to Osiris Her head-dress is usually the disk, horns and plumes, and she is shown leaning on the ☥ the amulet which represented the *blood of Isis. She is called "mistress* of the gods," also the "good nurse," for she presided at the birth of children.

Ta-urt

Taxation It is evident from various records that there was a regular system of taxation, and that in old days even as now the people only paid under protest. There is no evidence of a poll tax even as late as

the time of the early Ptolemies. But when [illegible] intervals several times a year the tax-collectors [illegible] each village would be a scene of distress and [illegible] until each debtor had paid up his due, probably [illegible] induced to do so by the stick. In Ptolemaic [illegible] there was an elaborate and crushing system of taxation, the injustice arising probably from the [illegible] the collection of the taxes was farmed out. Ptolemy [illegible] instituted a five per cent. tax on all [illegible]

Tefnut

Tefnut, twin sister to Shu and daughter of Rā and Hathor. As nature goddess she probably represents the dew. Philae, Heliopolis, Memphis, Denderah, [illegible] centres of her cult, but [illegible] ceptions of her functions [illegible] She is represented with a [illegible] head, with the disk and [illegible] above. In the pyramid texts she is supposed to [illegible] from the deceased.

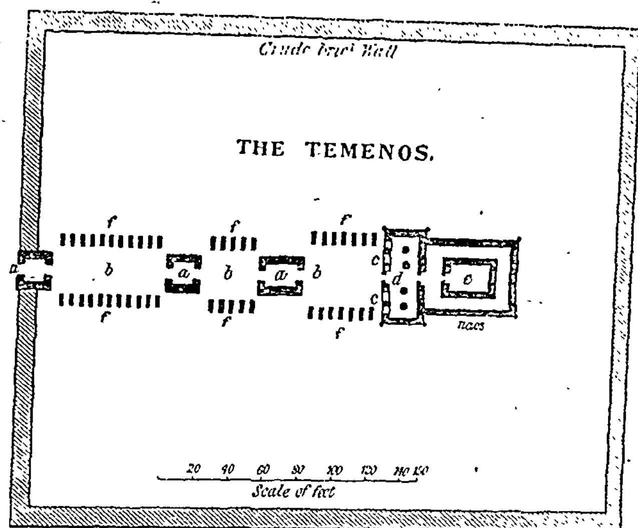
Tel el Amarna [illegible] the [illegible] the site of [illegible]

Tel-el-Amarna Tablets [illegible] Khut-Aten (q. [illegible] Royal [illegible] One of the [illegible] logical finds of modern times [illegible] in the shape of [illegible] the cuneiform characters. [illegible] and letters from the [illegible] Assyria, Mitanni, [illegible] Egyptian [illegible] [illegible] not only on the [illegible] but on the [illegible]

between the powers at that time Among the letter writers are Burnaburyas, king of Babylonia, Dushratta, king of Mitanni, and Ebed-tob, the vassal king of Jerusalem. (*See* AMEN-HETEP IV)

Temple. The Egyptian temple was not built as are Christian churches or Mohammedan mosques, for the purposes of public worship and instruction, its very arrangement at once precludes such possibilities It was generally erected by a monarch as a shrine for the tutelary deity first, and then as the personal monument raised by him to himself, on which may be seen his deeds of prowess, the slaughter of his enemies, his dedication of gifts to the presiding deity, &c.

The earliest temples were evidently of wood or wattle, and were merely the shrines enclosing the symbols of the god; under the Old Empire they were built of stone, i.e temples of the Second Pyramid at Gizeh, and of King Sneferu at Medûm, but were severely simple; under the New Empire the temple became much more complicated, from the fact that successive kings enlarged their predecessors' buildings by adding halls of columns, chambers, &c. The essential plan of every temple was practically the same—a crude brick surrounding wall, the pylon or entrance gateway, with flanking towers, before which generally stood two colossal statues of the king and two obelisks, and the naos, containing the innermost sanctuary where was kept the divine symbol. In course of time this simple plan became expanded into a most complicated structure, reached sometimes by as many as three pylons, separated by three avenues of sphinxes, and followed by columned courts, a hypostyle or columnar hall, and flanked by numerous chambers, where the books, vestments, and treasures of the temple were kept, all of which led up to the *sekhem* or holy place The roof was always constructed of flat slabs of stone, while light was admitted either by stone gratings or by small shafts in the roofing slabs.



Plan of very simple form of an Egyptian Temple:—*a*, the Pylons; *b*, the Dromos flanked by Sphinxes *f*; *c*, screen; *d*, the Pro-naos; *e*, the Adytum—which in this example is within the Naos. In some cases the Adytum or sanctuary fills the whole of the Naos.

Tenait. One of the feasts commemorative and representative of the death of Osiris, held on the seventh day of the month. In the great text from the temple of Dendera there are directions for its celebration. Tenait is also the name of the fifth hour of the day and of certain days in the month.

Tentyris. The Greek name for Ta-en-tarert, capital of the sixth nome of Upper Egypt, the modern Dendera. Chief deity, Hathor.

☞ **Tesherit.** The "red land," or region of the Arabian desert.

Tetá I. First king of Dynasty VI., cir. 3503 B.C.

His pyramid, *Dad-asut*, at Sakkara, exists in a ru... condition.

Teta II. The second king of Dynasty I. Reign... fifty-seven years. He is said to have continued the buil... ings at Memphis that were begun by his father, Mena... tradition also assigns some medical works to him.

Teta III. Sixth king of Dynasty III. Reign... nineteen (?) years.

Thebaid. The great district of which Thebes was the capital. Its northern frontier was at Thebaic Phylakē, which was a fortified place where duty was levied on goods going north. The site is probably at the modern Darut-el-Sherif.

Thigh, The, Egyptian *Khepesh*. The iron instrument used by the priests in the ceremony of opening the mouth of the deceased. The constellation of the Great Bear was also called the Thigh.

This or Thinis. One of the most ancient towns in Egypt, the exact site of which has not been discovered. It was the metropolis of the eighth nome of Upper Egypt, and must have lain in the district between Abydos and the modern Girgeh. The Ist Dynasty of Egyptian kings, called Thinite, was said to have come from there. MENA, the first king of Egypt, was a Thinite. It is only from this fact that the place is of any importance, it having otherwise but a mean existence. ...tela of the XIIth Dynasty shows that the oasis of ...hel came under a prince of This called Antef. (See ...ur.)

...oth or **Tehuti.** One of the principal gods of ..., whose cult was less confined to one particular ... than that of almost any other god. His ... "the measurer," and as such he is

Crude brick Wall

THE TEMENOS.

Scale of feet

Plan of very simple form of an Egyptian Temple:—*a*, the Pylons; *b*, the Dromos flanked by Sphinxes *f*; *c, screen; d, the Pro-naos; e, the Adytum*—which in this example is within the Naos. In some cases the Adytum or sanctuary fills the whole of the Naos.

Tenait. One of the feasts commemorative and representative of the death of Osiris, held on the seventh day of the month. In the great text from the temple of Dendera there are directions for its celebration. Tenait is also the name of the fifth hour of the day and of certain days in the month.

Tentyris. The Greek name for Ta-en-tarert, capital of the sixth nome of Upper Egypt, the modern *Dendera. Chief deity*, Hathor.

☞ **Tesherit.** The "red land," or region of the Arabian desert.

Tetȧ I. First king of Dynasty VI., cir. 3503 B.C.

His pyramid, *Dad-ankh*, [illegible] [illegible].

Teta II. The second [illegible] of Dynasty [illegible] [illegible] fifty-seven years. He is [illegible] [illegible] [illegible] ing at Memphis [illegible] [illegible] [illegible] tradition [illegible] [illegible] [illegible]

Teta III. [illegible] [illegible] Dynasty [illegible] [illegible] [illegible]

Thebaid. The [illegible] the capital [illegible] Ptolemaic [illegible] levied on [illegible] the modern [illegible]

Thigh. The Egyptian [illegible] ment used by the [illegible] the mouth of the [illegible] Great Bear [illegible]

This or **Thinis** [illegible] Egypt, the [illegible] It was [illegible] Egypt, and [illegible] Abydos and [illegible] Egyptian k[illegible] from there. [illegible] Thinis. It [illegible] importance [illegible] A stela of [illegible] Dahkel name [illegible] Annu.)

Thoth or **Tehuti.** [illegible] Egypt, whose [illegible] distinct than that of [illegible] signifies "the [illegible]

N

Thoth.

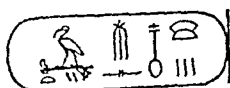
deity and wears the lunar crescent and disk. Two animals are especially sacred to him, the ibis and the cynocephalus. Sometimes the god is represented as an ibis, but most frequently he appears in human form with the head of that bird surmounted by the crescent and disk, and carrying either a palette and pen, or the notched palm branch. He is always found in the judgment scenes, where he records on his palette the result of the weighing of the heart of the deceased. He was the inventor of all the exact sciences, letters, learning and the fine arts. He wrote the sacred books and had as great knowledge of magic as Isis. The Greeks identified him with Hermes. (*See* HERMES TRISMEGISTOS.)

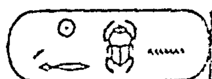
Thothmes I., *Āa-kheper-ka-Rā*, Dynasty XVIII., cir.

B.C. 1541—1516. It is from the tombs of the two Court officials, Āāḥmes and Pen-nekheb, at El-Kab, that we learn that this king subdued the Nubians, the "Anu of Khent," and the people of Upper Mesopotamia, as far as the city of Niy, situated near Aleppo and on the Euphrates.

Thothmes I. married Āāḥmes and Mut-nefert, and had three children. He was succeeded by his son, Thothmes II. His mummy is in the Cairo Museum.

Thothmes II., *Āaḥ-kheper-en-Rā*, Dynasty XVIII.,

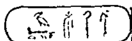




B.C. 1516—1503. Married his half sister, Ḥātshepsut

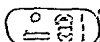
and Åset, not of royal blood, by whom he had three children. His only son, Thothmes III., was his successor. Perhaps it was owing to his delicate health that this king seems to have left the government of the country chiefly in the hands of Queen Ḥātshepsut. He appears to have maintained his predecessor's authority in Cush, in "the land of the Fenkhu" (Phoenicians), and round the shores of the Mediterranean. His mummy is in the Cairo Museum.

Thothmes III., *Men-kheper-Rā*, Dynasty XVIII.,



cir. B.C. 1503—1449. His two queens are Meryt-Rā Ḥātshepset, his cousin, and Nebtu. He had one son, who succeeded him, and several daughters. The actual pedigree of this king has for long been a matter of doubt. That he was the son of Åset, who was a concubine and not a queen, is absolutely certain, but whether he was the son of Thothmes I. or II. has been under grave discussion, and Egyptologists are not yet unanimous upon the point. Probably he was the son of Thothmes II.

Thothmes IV., *Men-kheperu-Rā*, Dynasty XVIII.,



cir. B.C. 1423—1414. He married Mut-em-ua, and had two sons, one of whom, Åmen-ḥetep III., succeeded him. He asserted the power of Egypt in Nubia and Syria, but is better known from the reference to himself upon the stela between the paws of the Sphinx. On this the king relates how, in consequence of a dream, he removed the sands of the desert which was spoiling the image of the god.

Tin. Very little tin has been discovered in Egypt,

and no word for it in the hieroglyphs has yet been found. No traces have yet appeared of the sources whence the tin used in making bronze was obtained. Objects in pure tin are extremely rare. Professor Petrie discovered a pure tin ring set with glass at Gurob. (*See* BRONZE.)

Tomb. Egypt is a land of tombs. Yet with all the care bestowed on the tomb, but little remains of the houses of the Egyptians. This fact is easily accounted for if Diodorus is correct in saying, "The Egyptians call their houses hostelries, on account of the short time during which they inhabit them, but the tombs they call eternal dwelling-places." Hence the elaboration in every detail of the tomb. The tombs of Egypt fall naturally into two classes—those excavated in the rock and those which were built. Of the former kind there are examples covering the entire historic period. The latter belong to the time of the early dynasties. They are of two kinds, pyramids and mastabas [illegible]. The great groups of rock-cut tombs are those of the VIth and other dynasties at Aswân, those of the XIIth Dynasty at Beni Hasan, those of the XVIIIth and successive dynasties of Pharaohs at Thebes, those of Khu-en-aten and his people at Tell el-Amarna. But besides these main groups there are tombs in almost every available hillside throughout the country. The idea in the construction of all these tombs was essentially the same, though carried out in different ways. Each consisted of three parts [illegible] of chambers forming a kind of chapel, [illegible] shaft, leading to (c) the sepulchral chamber. [illegible] tomb was prepared during the lifetime of [illegible]. The scenes with which the walls of the chapels were decorated represented in the [illegible] occupations of its owner. [illegible] we find pictures of ships and [illegible] foreign lands. There are [illegible] representations of [illegible]. In a secret chamber [illegible]

placed the Ka statues, a small aperture sometimes being left by which the smoke of incense might penetrate to the statues

In the case of rock cut tombs the sepulchral chamber was reached by a deep shaft (the deepest known is that in the tomb of Bakt III at Beni Hasan; it is over 105 ft) which, after the body was deposited, was filled up with rubble, the great object being to secure the mummy from disturbance

The scenes on the chamber walls are sometimes in low relief, at others only painted, the accompanying hieroglyphs being sometimes incised The fine limestone of the Theban hills afforded a good surface for painting on. When a flint or fossil occurred it was extracted, and the hole filled up with cement

Inscriptions accompany the scenes, sometimes containing biographies, which have been of much importance in piecing together the history of Egypt

Toys. Several children's playthings have been discovered during excavations There are dolls of many sorts—from wooden and ivory ones of the XIth Dynasty with movable arms to the Roman rag doll Some have still hair left on their heads, others show the holes where the hair had been inserted One figure is jointed at the arms and legs, fixed on a stand, and, being worked with a string, simulates a man crushing corn. A crocodile with a movable jaw has also been found. Many balls have come to light Some are of wood painted two colours in sections, others are of leather stuffed with rushes

Trade. Foreign commerce was limited for the Egyptians by the fewness of their ports, but a considerable amount of trade was carried on by caravan. Among the objects imported fro countries were vases from Cyprus and C chariots, coffers, wares from Syria, &c., (dried fish from Tyre), eye salve fro

horses, and some domestic animals. The [illegible] of any trading expedition beyond Mediterranean waters [illegible] evidenced by the extreme importance attached to the expedition to the "Land of Punt" [illegible] and sent out by Queen Ḥātshepsut, and [illegible] recorded with many illustrations on the walls of [illegible] temple at Dêr el Baḥri. The objects [illegible] obtained were incense trees, incense, gold, [illegible] precious woods (including ebony), [illegible] headed apes, long-tailed monkeys, [illegible] leopard skins. All these were obtained by barter, the Egyptian ships having brought daggers, [illegible] and gay ornaments; though the record puts it [illegible] picturesquely, calling the objects obtained [illegible] and the articles brought for exchange "an offering put there for the goddess Hathor." Of home trade we are well informed by the pictures [illegible]. Since everything in daily use was made in the [illegible] the class of craftsmen and tradesmen [illegible]. But trade seems never to have developed [illegible] ordinary bazaar marketing [illegible] in any eastern town nowadays. [illegible] merchant princes, nor did any [illegible] his way to notice, though [illegible] enabled a man to climb the ladder [illegible] trade had its chief, [illegible] maker, or master smith. [illegible] Anastasi Papyrus the lot of all [illegible] one, but the hardships [illegible] be merely the [illegible] labour; for instance, the blacksmith [illegible] rugged as the crocodile," [illegible] street to street [illegible] "exposed to all the winds" [illegible] principal craftsmen [illegible] sculptors, painters, [illegible] metal-workers, [illegible] makers, and [illegible] and later among the [illegible] medium of exchange, [illegible]

barter, and apparently, as at the present day, much haggling took place.

Trees, Sacred. So important a part do certain trees play in the religious cult, that some Egyptologists have accepted tree worship as a fact. We read of a very ancient sacred tree in the "great hall" at Heliopolis, on the leaves of which Thoth and Safekh write the names of the monarch to secure to him immortality, but here the tree is rather a symbol than an object of worship. The nearest approach to actual worship was under the Ptolemies, when every temple seems to have had its sacred tree. Ten kinds of trees are mentioned. (*See* PERSEA TREE, SYCOMORE and FLORA).

Triad. A cycle of three gods, arising from the fact of other deities being associated with the chief god of the place. It consisted frequently of the god, a goddess his wife, and their son. The most important triad was that of Thebes, which was worshipped in most of its temples. They were Amen, Mut his wife, and their son Khensu. The triad honoured at Memphis was Ptah, Sekhet, Im-hetep, that at Kom Ombo, Sebek, Hathor and Khensu.

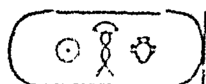
Ṭuamāutef, or **Duamāutef,** one of the four funerary genii, the four children of Horus, who are so frequently represented standing upon a lotus flower. Tuamutef has the head of a jackal. They are the four cardinal points, and preside over the four Canopic jars (*q.v.*).

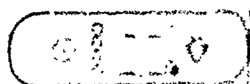
Tum. Also called Tmu, Atmu and Atum, was the chief of the gods of Annu (Heliopolis). He may be considered as an aspect of Rā, for he represents the night sun. He

called "creator of men;" "maker of [illegible]" "self-created." The ancient city of Pithom [illegible] name from the fact of there being a temple [illegible] house) of Tum there. He is represented [illegible] wearing the double crown of Egypt.

U

Uaḥ-ȧb-Rā. *Hāā-ab-Rā*, Dynasty XXVI. [illegible]





B.C. 591—572. The Apries of the Greeks, the [illegible] Hophra of the Old Testament, who [illegible] fully with Zedekiah against Nebuchadnezzar [illegible] Babylon. The Egyptian fleet, however, [illegible] against the Babylonian, and with [illegible] out against Nebuchadnezzar [illegible]

Hophra built a beautiful temple [illegible] His soldiers revolted against him, [illegible] own capital, and made Aahmes [illegible] but who had married the daughter of [illegible] his successor.

Uast. [illegible] The name for [illegible] the capital of the fourth [illegible] deity, Amen Rā.

Ua-na-t. [illegible]

Uazit. The tutelary goddess of the north, the Buto of the Greeks. She is represented wearing the crown of Lower Egypt; but sometimes, especially when figured with Nekhebt, the goddess of the south, she takes the form of a winged uraeus, wearing the same crown. Into her charge Horus was given while Isis, his mother, went to search for Osiris.

Uazit

Uer-mer. Name given to the sacred bull at Heliopolis, the Greek Mnevis (*q.v.*).

Unâs. Very little is known of this last king of the Vth Dynasty. His sepulchre, called Nefer-asu, i.e., "the most beautiful place," is the smallest of the pyramids at Sakkâra, and lies to the south-west of the Step Pyramid The walls lining the sarcophagus chamber are of alabaster and covered with paintings, the colours of which are still fresh. The fragments of the king's mummy were found scattered on the floor.

"The decoration occupies only the end wall of the funeral chamber; the part against the sarcophagus was lined with alabaster, and engraved to represent a great monumental door, etc."

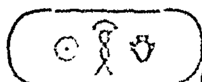
Un-nefer. One of the names of Osiris. As Un-nefer he is god and judge of the dead in the underworld. The name signifies "the good being."

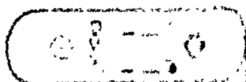
Uraeus The snake (a species of cobra di capello) seen always on the head-dress of the Pharaohs. It was the symbol of royalty. (*See* Arar and Uazit.)

called "creator of men;" "maker of th[illegible]" "self-created." The ancient city of Pit[illegible] name from the fact of there being a temple [illegible] house) of Tum there. He is represen[illegible] wearing the double crown of Egypt.

U

Uaḥ-àb-Rā. *Hāā-ab-Rā,* Dynasty XXVI. [illegible]





B.C. 591–572. The Apries of the Greek[illegible] Hophra of the Old Testament, who be[illegible] fully with Zedekiah against Nebuchadn[illegible] Babylon. The Egyptian fleet, however, [illegible] against the Babylonian, and with it [illegible] out against Nebuchadnezzar for the [illegible]

Hophra built a beautiful temple [illegible] His soldiers revolted against him [illegible] own capital, and made Ahmes [illegible] but who had married the daughter [illegible] his successor.

Uast [illegible] The name [illegible] the capital of the [illegible] deity, Amen Ra.

Un-nu-t. [illegible]

Uazit. The tutelary goddess of the north, the Buto of the Greeks. She is represented wearing the crown of Lower Egypt; but sometimes, especially when figured with Nekhebt, the goddess of the south, she takes the form of a winged uraeus, wearing the same crown. Into her charge Horus was given while Isis, his mother, went to search for Osiris.

Uazit.

Uer-mer. Name given to the sacred bull at Heliopolis, the Greek Mnevis (*q.v.*).

Unàs Very little is known of the last king of the Vth Dynasty. His sepulchre, called Nefer-àsu, i.e., "the most beautiful place," is the smallest of the pyramids at Sakkara, and lies to the south-west of the Step Pyramid. The walls lining the sarcophagus chamber are of alabaster and covered with paintings, the colours of which are still fresh. The fragments of the king's mummy were found scattered on the floor.

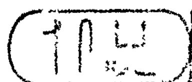
"The decoration occupies only the end wall of the funeral chamber; the part against the sarcophagus was lined with alabaster, and engraved to represent a great monumental door, etc."

Un-nefer. One of the names of Osiris. As Un-nefer he is god and judge of the dead in the underworld. The name signifies "the good being."

Uraeus. The snake (a [illegible]) seen always on the head-dress of [illegible] was the symbol of royalty. [illegible]

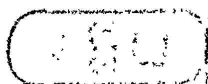
Ur heka. The instrument used in [illegible] ceremonies for symbolically [illegible] mummy.

User. A sceptre with [illegible] almost always in the hands of the [illegible] symbolical of power.

User-ka-f.  The [illegible]

Dynasty V., cir. 3721 B.C., reigned [illegible]

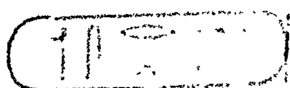
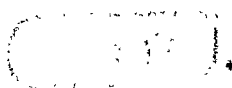
Usertsen I., *Khep[illegible]* [illegible]



XII., cir. 2758 B.C., reigned [illegible] longer. Carried on building works [illegible] At Begig, in the Fayûm, [illegible] this reign which is unique [illegible] all other obelisks [illegible]

In the tomb of Amen[illegible] admirable picture of the life [illegible] ditary nobles of the [illegible]

Usertsen II. [illegible]

Dynasty XII., cir. [illegible] three daughters [illegible]

The pyramid [illegible] [illegible] by [illegible] and [illegible]

W

Weapons. Stone weapons belonging to the early period have been recovered. They are of a light-brown flint Besides bows and arrows, the Egyptians used different kinds of spears, javelins, slings, short swords, daggers and knives, battle-axes and clubs. Spears were made of a shaft of wood from five to six feet in length. The heads, fitted at the end into a metal band, were of bronze, and of various shapes. Javelins also had wooden shafts. Swords were short, straight, and sharp-pointed The handles of daggers sometimes took the shape of hawk heads, or are in laid. (*See* Bow and Arrows.)

Weaving This industry, which was carried on by women, was brought to great perfection Linen as fine as silk muslin was woven, and the Egyptians were very proud of their skill in its manufacture. The goddesses Isis and Nephthys wove garments for their husband and brother Osiris, and Neith bears for her symbol a shuttle on her head. Two kinds of looms are depicted on tomb walls; the earlier and simpler form at Beni Hasan, the later one at Thebes (*See* Linen.)

Wigs Artificial head-dresses for both men and women were always in use. Apparently men shaved their heads, and for full dress occasions put on a wig. Two kinds are distinguished on the monuments, the one short and imitating curly hair, and the other long. The details and arrangements of them vary at different periods and according to current fashions, but the two kinds always prevailed.

The ladies' wigs were invariably long, though the fashion of the coiffure changed continually

X

Xerxes *See* PERSIANS.

Xois, or Chois. The Greek name for *Chasuut*, the capital of the sixth nome of Lower Egypt, the modern Sakha. Chief deity, Àmen Rā.

Y

Year. (*a*) The Civil or Vague year consisted of twelve months, each of thirty days, to which were added five intercalary days at the close. These months were divided into the three seasons of Shet, inundation, Pert, growing, and Shat, sowing. The 20th July, which was about the beginning of the Nile rise, was looked upon as New Year's Day

(*b*) The Sothic year of 365¼ days. This period was calculated by the rising of Sothis on the first day of the first month of Shat, when it coincided with the rise of the Nile.

(*c*) The solar year, which was to all intents and purposes the same as the Civil year.

Documents were dated from the day, month, and year of the reigning monarch Professor H. Brugsch was of opinion that the "great year" corresponded to a lunar year with the addition of the intercalary days, and the "little year" to a lunar year, thus giving five different methods of reckoning the year.

Z

Zaān (the modern Sān; Greek, Tanis; and Hebrew, Zoan) is a kind of island in the swamp of the Delta on the branch of the river flowing into Lake Menzaleh, and is about twenty miles north of Tel-el-Kebir. The earliest local remains discovered are of the XIIth Dynasty; the few inscriptions bearing the name of Pepi-Meri-Rā being on blocks probably brought from Dendera and used here for the second time. Statues of Amen-em-hāts and Usertsens have been found; the temple, which was later enlarged and beautified by Ramses II., was the work of these monarchs. Most of the Hyksos antiquities which have been recovered came from Sān. They are all either of black or dark-grey granite.

A great feature of the temple precincts was a statue of Ramses II., which was between eighty and a hundred feet high, and was probably a monolith. Only fragments remain. Shashanq, of the XXIInd Dynasty, probably destroyed much of the work of Ramses, for his pylon is largely built of the fragments. To this day, Sān has served as a quarry for the neighbourhood.

Pasebkhānu, of the XXIst Dynasty, built an enormous wall enclosing the temple. It was eighty feet thick. Portions, twenty-five feet in height, still remain.

Under the XXVIth Dynasty, when Saïs became the capital of the Delta, the temple fell into disrepair. But houses were built in the shelter of the great wall during the XXIXth Dynasty, and Nectānebo II., of the XXXth Dynasty, sought its protection against the Persians. Three sphinxes of this period have been discovered.

Under the Ptolemies more houses were built. As

BIBLIOGRAPHY

CLASSIC WRITERS

Herodotus. Book ii.

Strabo. Book xvii See vol iii. of the *Geography of Strabo*, in Bohn's Classical Library.

Diodorus. Book i. See below, *Fragments, etc.*

Manetho. See below, *Fragments, etc*, and *Chronologie des Manetho*, by C. F Unger

Plutarch. *De Iside et Osiride.*

Fragments of **Manetho, Diodorus, Ptolemy, Eratosthenes, Eusebius, Syncellus,** and **Chaemeron,** that have been preserved in the writings of other classic authors, will be found in *Ancient Fragments, etc.*, by J. P. Cory

HISTORY.

Maspero; Gaston. *a* *Histoire Ancienne des Peuples de l'Orient Classique*, in three vols. I *Les Origines* II. *Les Premieres Mêlées des Peuples* III. *Les Empires*, translated in English under the names: I. *The Dawn of Civilisation* II *The Struggle of the Nations.* III. *The Passing of the Empires.* *b* *Histoire Ancienne des Peuples de l'Orient*

Bunsen; C. C J. *Egypt's Place in Universal History.* 5 vols

Brugsch; H. *Egypt under the Pharaohs*

Petrie; W. M. F. *History of Egypt*, from Dynasties I. to XVII. In 2 vols

Mahaffy; J. P. *Egypt under the Ptolemaic Dynasty*, same series as Petrie.

Milne; J. G. *Egypt under Roman Rule*, same series as Petrie

Mariette; Aug. *Outlines of Ancient Egyptian History*, translated with notes by Mary Brodrick.

De Cara; C. A. *Gli Hyksôs o re Pastori de Egitto.* 1889.

Abd-el-Latif. *Relation de L'Égypte.*

Budge; E. A. W. and **Bezold.** *The Tel-el-Amarna Tablets.*

ARCHÆOLOGY AND ART. The first works mentioned in this section are chiefly folio volumes with plates.

Lepsius; C. R. *Denkmäler aus Aegypten und Aethiopien.* 1849–59.

Mariette; Aug. *Abydos; description des fouilles exécutées sur l'emplacement de cette ville.* 1869–80.
Monuments Divers.
Monuments of Upper Egypt.

Rosellini. *I Monumenti dell' Egitto e della Nubia.* 1832–1844.

Duemichen. *The Fleet of an Egyptian Queen from the XVIIth Century before our era.* 1868.

Prisse D'Avennes. *Monuments Égyptiens, bas-reliefs, pictures, inscriptions, etc.* 1847.
Histoire de l'Art Égyptien d'après les monuments. 1879.

Maspero; G. and **Brugsch, H.** *La Trouvaille de Dêr-el-Bahari.*

Maspero; G. *Egyptian Archaeology*, translated by A. B. Edwards.

Perrot and **Chipiez.** *The Art of Ancient Egypt.* 2 vols.

Rayet. *Les Monuments de l'Art Antique.*

Soldi. *La Sculpture Égyptienne.*

Goodyear. *The Grammar of the Lotus.*

RELIGION.

Lanzone; R. W. *Dizionario di Mitologia Egizia.* 3 vols.

Wiedemann; A. *Religion of the Ancient Egyptians.*
The Ancient Egyptian Doctrine of the Immortality of the Soul.

Renouf; Sir P. le Page. *The Hibbert Lectures for 1879.*

LONDON:
GILBERT AND RIVINGTON, LTD.,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

A LIST OF EDUCATIONAL WORKS PUBLISHED BY METHUEN AND COMPANY PUBLISHERS : LONDON 36 ESSEX STREET W.C.

CONTENTS

MESSRS. METHUEN WILL BE GLAD TO SEND PROSPECTUSES OF ANY OF THEIR SERIES, AND BONA FIDE TEACHERS MAY OBTAIN FREE SPECIMEN COPIES OF MANY OF THE EDUCATIONAL BOOKS, AND SPECIMEN COPIES OF OTHERS AT HALF THE PUBLISHED PRICE.

MARCH [illegible]

NOTE

[illegible] W.C. [illegible] The Library of [illegible] W.C.

Herodotus: Easy Selections. With Vocabulary. By A. C. LIDDELL, M.A., Assistant Master at Nottingham High School Fcap. 8vo, 1s. 6d.

Demosthenes against Conon and Callicles. Edited, with Notes and Vocabulary, by F. DARWIN SWIFT, M.A. Fcap. 8vo, 2s.

Selections from the Odyssey. By E. D. STONE, M.A., late Assistant Master at Eton. Fcap. 8vo, 1s. 6d.

Plautus: The Captivi. Adapted for Lower Forms by J. H. FREESE, M.A., late Fellow of St. John's, Cambridge. 1s. 6d.

A Greek Anthology. Selected by E. C. MARCHANT, M.A., Fellow of Peterhouse, Cambridge, and late Assistant Master at St. Paul's School. Crown 8vo, 3s. 6d.

New Testament Greek. A Course for Beginners. By G. RODWELL, B.A. With a Preface by WALTER LOCK, D.D., Warden of Keble College. Fcap. 8vo, 3s. 6d.

Exercises in Latin Accidence. By S. E. WINBOLT, Assistant Master in Christ's Hospital. Crown 8vo, 1s. 6d.

An elementary book adapted for Lower Forms to accompany the shorter Latin Primer.

Notes on Greek and Latin Syntax. By G. BUCKLAND GREEN, M.A., Assistant Master at Edinburgh Academy, late Fellow of St. John's College, Oxon. Crown 8vo, 3s. 6d.

Notes and explanations on the chief difficulties of Greek and Latin Syntax, with numerous passages for exercise.

Passages for Unseen Translation. By E. C. MARCHANT, M.A., Fellow of Peterhouse, Cambridge; and A. M. COOK, M.A., Assistant Master at St. Paul's School. Crown 8vo, 3s. 6d.

"We know no book of this class better fitted for use in the higher forms of schools."—*Guardian.*

Scriptorum Classicorum Bibliotheca Oxoniensis.

OXFORD CLASSICAL TEXTS, 1900.

Thucydidis Historiae. Libri I.–IV. By H. STUART JONES. Crown 8vo, paper covers, 3s.; limp cloth, 3s. 6d.

Platonis Opera. Tom. I (Tetralogiae I–II). By J. BURNET. *Crown 8vo, paper covers, 5s.; limp cloth, 6s.*

Lvcreti Cari de Rervm Natvra. By C. BAILEY. Crown 8vo, paper covers, 2s. 6d.; limp cloth, 3s.

Corneli Taciti Opera Minora. By H. FURNEAUX. Crown 8vo, paper covers, 1s. 6d.; limp cloth, 2s.

Aeschyli Tragoediae cum Fragmentis. By A. SIDGWICK. Crown 8vo, paper covers, 3s.; limp cloth, 3s. 6d.

Apollonii Rhodii Argonautica. By R. C. SEATON. Crown 8vo, paper covers, 2s. 6d.; limp cloth, 3s.

Aristophanis Comoediae. Tom. I. By F. W. HALL and W. M. GELDART. Crown 8vo, paper covers, 3s.; limp cloth, 3s. 6d.

Xenophontis Opera. Tom. I. (Historia Graeca). By E. C. MARCHANT. Crown 8vo, paper covers, 2s. 6d.; limp cloth, 3s.

Classical Translations.

EDITED BY H. F. FOX, M.A.,

FELLOW AND TUTOR OF BRASENOSE COLLEGE, OXFORD.

Messrs. METHUEN are issuing a New Series of Translations from the Greek and Latin Classics. They have enlisted the services of some of the best Oxford and Cambridge Scholars, and it is their intention that the Series shall be distinguished by literary excellence, as well as by scholarly accuracy.

Crown 8vo. Finely printed.

Cicero. De Oratore I. Translated by E. N. P. MOOR, M.A., late Assistant Master at Clifton. 3s. 6d.

Aeschylus — Agamemnon, Choephoroe, Eumenides. Translated by LEWIS CAMPBELL, LL.D., late Professor of Greek at St. Andrews. 5s.

Lucian—Six Dialogues (Nigrinus, Icaro-Menippus, The Cock, The Ship, The Parasite, The Lover of Falsehood). Translated by S. T. IRWIN, M.A., Assistant Master at Clifton; late Scholar of Exeter College, Oxford. 3s. 6d.

Sophocles—Electra and Ajax. Translated by E. D. A. MORSHEAD, M.A., late Scholar of New College, Oxford; Assistant Master at Winchester. 2s. 6d.

Tacitus—Agricola and Germania. Translated by R. B. TOWNSHEND, late Scholar of Trinity College, Cambridge. 2s. 6d.

Cicero--Select Orations (Pro Milone, Pro Murena, Philippic II., In Catilinam). Translated by H. E. D. BLAKISTON, M.A., Fellow and Tutor of Trinity College, Oxford. 5s.

Cicero—De Natura Deorum. Translated by F. BROOKS, M.A., late Scholar of Balliol College, Oxford. 3s. 6d.

Horace: The Odes and Epodes. Translated by A. GODLEY, M.A., Fellow of Magdalen College, Oxford. 2s.

Cicero de Officiis. Translated by G. B. GARDINER, M.A. Crown 8vo, 2s. 6d.

WORKS BY A. M. M. STEDMAN, M.A.

Initia Latina: Easy Lessons on Elementary Accidence. Fourth Edition. Fcap. 8vo, 1s.

First Latin Lessons. Sixth Edition. Crown 8vo, 2s.

First Latin Reader. With Notes adapted to the Shorter Latin Primer, and Vocabulary. Fifth Edition. Crown 8vo, 1s. 6d.

Easy Selections from Cæsar. Part I. The Helvetian War. With Notes and Vocabulary. Illustrated. Second Edition. 18mo, 1s.

Easy Selections from Livy. Part I. The Kings of Rome. With Notes and Vocabulary. Illustrated. Second Edition. 18mo, 1s. 6d.

Easy Latin Passages for Unseen Translation. Seventh Edition. Fcap. 8vo, 1s. 6d.

Exempla Latina: First Exercises in Latin Accidence. With Vocabulary. Crown 8vo, 1s.

Easy Latin Exercises on the Syntax of the Shorter and Revised Latin Primer. With Vocabulary. Eighth Edition. Crown 8vo, 1s. 6d. Issued with the consent of Dr. KENNEDY. Key, 3s. net.

The Latin Compound Sentence: Rules and Exercises Second Edition. Crown 8vo, 1s. 6d.; with Vocabulary, 2s

Notanda Quaedam: Miscellaneous Latin Exercises on Common Rules and Idioms. *Fourth Edition.* Fcap. 8vo, 1s. 6d.; with Vocabulary, 2s. Key, 2s. net.

Latin Vocabularies for Repetition: Arranged according *to Subjects. Ninth Edition. Fcap. 8vo, 1s. 6d.*

A Vocabulary of Latin Idioms and Phrases. Second Edition. 18mo, 1s.

Steps to Greek. Second Edition, Revised. 18mo, 1s.

A Shorter Greek Primer. Crown 8vo, 1s 6d

Easy Greek Passages for Unseen Translation. Third Edition. Fcap. 8vo, 1s. 6d.

Easy Greek Exercises on Elementary Syntax.
[*In preparation.*

Greek Vocabularies for Repetition: Arranged according to Subjects. Second Edition. Fcap. 8vo, 1s. 6d.

Greek Testament Selections. For the Use of Schools. Third Edition. With Introduction, Notes, and Vocabulary. Fcap. 8vo, 2s. 6d.

Steps to French. Fifth Edition. 18mo, 8d.

First French Lessons. Fourth Edition Crown 8vo, 1s.

Easy French Passages for Unseen Translation Fourth Edition. Fcap 8vo, 1s. 6d.

Easy French Exercises on Elementary Syntax. With Vocabulary. Second Edition. Crown 8vo, 2s. 6d. Key, 3s. net.

French Vocabularies for Repetition: Arranged according to Subjects. [illegible] Edition. Fcap. 8vo, 1s.

School Examination Series.

EDITED BY A. M. M. STEDMAN, M.A.

Crown 8vo, 2s. 6d. each.

This Series is intended for the use of teachers and students, to supply material for the former and practice for the latter. The papers are carefully graduated, cover the whole of the subject usually taught, and are intended to form part of the ordinary class work. They may be used vivâ voce, or as a written examination. This Series is now in use in a large number of public and private schools, including Eton, Harrow, Winchester, Repton, Cheltenham, Sherborne, Haileybury, Manchester Grammar School, Aldershot Army College, etc.

French Examination Papers in Miscellaneous Grammar and Idioms. By A. M. M. STEDMAN, M.A. Eleventh Edition.

A Key, issued to Tutors and Private Students only, to be had on application to the Publishers. Fourth Edition. Crown 8vo, 6s. net.

Latin Examination Papers in Miscellaneous Grammar and Idioms. By A. M. M. STEDMAN, M.A. Tenth Edition. Key (issued as above), 6s. net.

Greek Examination Papers in Miscellaneous Grammar and Idioms. By A. M. M. STEDMAN, M.A. Sixth Edition. Key (issued as above), 6s. net.

German Examination Papers in Miscellaneous Grammar and Idioms. By R. J. MORICH, Assistant Master at Clifton. Sixth Edition. Key (issued as above), 6s. net.

History and Geography Examination Papers. By C. H. SPENCE, M.A., Clifton College. Second Edition.

Science Examination Papers. By R. E. STEEL, M.A., F.C.S., Principal, Technical School, Northampton. In Two Volumes.

PART I. Chemistry.
PART II. Physics (Sound, Light, Heat, Magnetism, Electricity).

General Knowledge Examination Papers. By A. M. M. STEDMAN, M.A. Third Edition. Key (as above), 7s. net.

Examination Papers in Book-keeping. With Preliminary Exercises. Compiled and Arranged by J. T. MEDHURST, F.S.Accts. and Auditors, and Lecturer at City of London College. Sixth Edition. 3s. **Key,** 2s. 6d. net.

English Literature Examination Papers. Chiefly Collected from College Papers set at Cambridge. With an Introduction on the Study of English. By the Rev. W. W. SKEAT, Litt.D., LL.D., Professor of Anglo-Saxon at Cambridge University. Third Edition, Revised.

Arithmetic Examination Papers. By C. PENDLEBURY, M.A., Senior Mathematical Master, St. Paul's School. Fifth Edition. **Key,** 5s. net.

Trigonometry Examination Papers. By G. H. WARD, M.A., late Assistant Master at St. Paul's School. Third Edition. **Key,** 5s. net.

Examination Papers in English History. By J. TAIT WARDLAW, B.A., King's College, Cambridge.

Methuen's Commercial Series.

EDITED BY H. DE B. GIBBINS, LITT.D., M.A.

Crown 8vo, 1s. 6d. and 2s.

This Series is intended to assist students and young men preparing for a commercial career, by supplying useful handbooks of a clear and practical character, dealing with those subjects which are absolutely essential in a business life. At the same time, the requirements of a broad education, as opposed to mere cram, are kept in view; while each volume is the work of a practical teacher of his subject.

British Commerce and Colonies from Elizabeth to Victoria. By H. DE B. GIBBINS, Litt.D., M.A., Author of "The Industrial History of England," etc. Third Edition. 2s.

A Manual of French Commercial Correspondence. By S. E. BALLY, Modern Language Master at the Manchester Grammar School. With Vocabulary. Second Edition. 2s.

A Manual of German Commercial Correspondence. By S. E. BALLY. With Vocabulary. 2s. 6d.

A German Commercial Reader. By S. E. BALLY. 2s.

A French Commercial Reader. By S. E. BALLY. Third Edition. 2s.

A Commercial Geography of the British Empire. With special reference to Trade Routes, New Markets, and Manufacturing Districts. By L. W. LYDE, M.A., Grammar School, Bolton. Third Edition. 2s.

Commercial Examination Papers. By H. DE B. GIBBINS, Litt.D., M.A., Author of "The Industrial History of England." Papers on Commercial Geography and History, French and German Correspondence, Book-keeping, and Office Work. 1s. 6d.

The Economics of Commerce. By H. DE B. GIBBINS, Litt.D., M.A. 1s. 6d.

A Primer of Business. By S. JACKSON, M.A. Third Edition. 1s. 6d.

Commercial Arithmetic. By F. G. TAYLOR, M.A. Third Edition. 1s. 6d.

Précis Writing and Office Correspondence. By E. E. WHITFIELD, M.A. 2s.

A Guide to Professions and Business. By HENRY JONES. 1s. 6d.

The Principles of Book-keeping by Double Entry. By J. E. B. M'ALLEN, M.A. 2s.

Commercial Law. By W. DOUGLAS EDWARDS. 2s.

Other Volumes to follow.

Handbooks of Science.

EDITED BY PROFESSORS J. B. FARMER, M.A., F.R.S., AND W. WATSON, B.Sc., OF THE ROYAL COLLEGE OF SCIENCE, SOUTH KENSINGTON.

The Scientific Study of Scenery. By J. E. MARR, M.A., F.R.S., Fellow of St. John's College, Cambridge. With numerous Illustrations and Diagrams. Crown 8vo, 6s.

An elementary treatise on geomorphology—the study of the earth's outward forms. It is for the use of students of physical geography and geology, and will also be highly interesting to the general reader.

"Mr. Marr has produced a volume, moderate in size and readable in style, which will be acceptable alike to the student of geology and geography and to the tourist."—*Athenæum.*

The Principles of Magnetism and Electricity. An Elementary Text-Book. By P. L. GRAY, B.Sc., formerly Lecturer on Physics in Mason University College, Birmingham. With 181 Diagrams. Crown 8vo, 3s. 6d.

Science and Mathematics.

The World of Science. Including Chemistry, Heat, Light, Sound, Magnetism, Electricity, Botany, Zoology, Physiology, Astronomy, and Geology. By R. ELLIOT STEEL, M.A., F.C.S. 147 Illustrations. Second Edition. Crown 8vo, 2s. 6d.

"If Mr. Steel is to be placed second to any for this quality of lucidity, it is only to Huxley himself; and to be named in the same breath with this master of the craft of teaching is to be accredited with the clearness of style and simplicity of arrangement that belong to thorough mastery of a subject."—*Parents' Review.*

Elementary Light. By R. E. STEEL. With numerous Illustrations. Crown 8vo, 4s. 6d.

A South African Arithmetic. By HENRY HILL, B.A., Assistant Master at Worcester School, Cape Colony. Crown 8vo, 3s. 6d.

This book has been specially written for use in South African schools.

Test Cards in Euclid and Algebra. By D. S. CALDERWOOD, Headmaster of the Normal School, Edinburgh. In three packets of 40, with Answers. 1s. each; or in three books, price 2d., 2d., and 3d.

Agricultural Zoology. By Dr. J. RITZEMA BOS. Translated by J. R. AINSWORTH DAVIS, M.A., Professor of Zoology, University College, Aberystwyth. With an Introduction by ELEANOR A. ORMEROD, F.E.S. With 155 Illustrations. Second Edition, with full Index. Crown 8vo, 3s. 6d.

Dairy Bacteriology. A Short Manual for the Use of Students. By Dr. ED. VON FREUDENREICH. Translated by J. R. AINSWORTH DAVIS, M.A. Second Edition. Crown 8vo, 2s. 6d.

Outlines of Biology. By P. CHALMERS MITCHELL, M.A. Illustrated. Crown 8vo, 6s.

A text book designed to cover the new Schedule issued by the Royal College of Physicians and Surgeons.

Technology.

Ornamental Design for Woven Fabrics. By C. STEPHENSON, of the Technical College, Bradford; and F. SUDDARDS, of the Yorkshire College, Leeds. With 65 full-page Plates. Second Edition. Demy 8vo, 7s. 6d.

"The book is very ably done, displaying an intimate knowledge of principles, good taste, and the faculty of clear exposition."—*Yorkshire Post.*

The Construction of Large Induction Coils. By A. T. HARE, M.A. With numerous Diagrams. Demy 8vo, 6s.

Lace-Making in the Midlands, Past and Present. By C. C. CHANNER and M. E. ROBERTS. With 16 full-page Illustrations. Crown 8vo, 2s. 6d.

Text-Books of Technology.

EDITED BY W. GARNETT, D.C.L., SECRETARY OF THE TECHNICAL EDUCATION BOARD OF THE LONDON COUNTY COUNCIL; AND PROFESSOR J. WERTHEIMER, B.Sc., F.I.C., PRINCIPAL OF THE MERCHANT VENTURERS' TECHNICAL COLLEGE, BRISTOL.

Messrs. METHUEN are issuing a series of elementary books under the above title. They are specially adapted to the needs of Technical Schools and Colleges, and fulfil the requirements of students preparing for the examinations of the City and Guilds of London Institute.

The prices vary according to the size of the volumes, which are suitably illustrated.

How to make a Dress. By J. A. E. WOOD. Illustrated. Second Edition. Crown 8vo. 1s. 6d.

"Though primarily intended for students, Miss Wood's dainty little manual may be consulted with advantage by any girls who want to make their own frocks. The directions are simple and clear, and the diagrams very helpful."—*Literature.*

Carpentry and Joinery. By F. C. WEBBER. With 176 Illustrations. Second Edition. Crown 8vo, 3s. 6d.

The drawings are intended to serve not only as illustrations, but also as examples for reproduction by the student.

"An admirable elementary text-book on the subject."—*Builder.*

Practical Mechanics. By SIDNEY H. WELLS. With 75 Illustrations and Diagrams. Crown 8vo, 3s. 6d.

Contains all that is necessary for the London Matriculation Examination and the Elementary course in Applied Mechanics of the Science and Art Department.

Practical Physics. By H. STROUD, D.Sc., M.A., Professor of Physics in the Durham College of Science, Newcastle-on-Tyne. Fully Illustrated. Crown 8vo, 3s. 6d.

An introduction to the standard works on Practical Physics.

Practical Chemistry. By W. FRENCH, M.A. Part I. With numerous Diagrams. Crown 8vo, 1s. 6d.

Based on the scheme issued by the Education Department for Evening Continuation Schools and that of the Headmasters' Association. Suitable for Oxford and Cambridge Junior Locals. The teaching throughout is *inductive.*

Millinery: Theoretical and Practical. By CLARE HILL. With numerous Diagrams. Crown 8vo, 2s.

Methuen's Science Primers.

EDITED BY PROFESSOR WERTHEIMER, B.Sc., F.I.C.

Messrs. METHUEN announce the issue of a series of elementary books dealing with the science subjects mentioned in the Directory of the Department of Science and Art. They will be suitable for use in Grammar Schools, Schools of Science, and Technical Institutions, and for candidates preparing for the examinations of the Department.

General Elementary Science. By J. T. DUNN, D.Sc., and V. A. MUNDELLA, M.A. With 114 Illustrations. Crown 8vo, 3s. 6d.

Specially intended for London Matriculation General Elementary Science Examination.

German.

A Companion German Grammar. By H. DE B. GIBBINS, Litt.D., M.A., Headmaster at Kidderminster Grammar School. Crown 8vo, 1s. 6d.

German Passages for Unseen Translation. By E. M'QUEEN GRAY. Crown 8vo, 2s. 6d.

Historical.

A Constitutional and Political History of Rome. By T. M. TAYLOR, M.A., Fellow of Gonville and Caius College, Cambridge, Senior Chancellor's Medallist for Classics, Porson University Scholar, etc. etc. Crown 8vo, 7s. 6d.

An account of the origin and growth of the Roman institutions, and a discussion of the various political movements in Rome from the earliest times to the death of Augustus.

"We fully recognise the value of this carefully written work, and admire especially the fairness and sobriety of the author's judgment, and the human interest with which he has inspired a subject which in some hands becomes a mere series of cold abstractions. It is a work that will be stimulating to the student of Roman history."—*Athenæum.*

A Short History of Rome. By J. WELLS, M.A., Fellow and Tutor of Wadham College, Oxford. With 3 Maps. Third Edition. Crown 8vo, 3s. 6d.

"An original work, written on an original plan and with uncommon freshness and vigour."—*Speaker.*

"The schoolmasters who have felt the want of a fifth-form handbook of Roman history may congratulate themselves on persuading Mr. Wells to respond to it. His book is excellently planned and executed. Broken up into short paragraphs, with headings to arrest the attention, his manual does equal justice to the personal and the constitutional aspects of the story. Special credit is due to an author who, in the compilation of an elementary work of this kind, faces the difficulties of his subject with conscientious skill, neither ignoring them nor eluding them with a loose phrase, but striving to explain them in the simplest and briefest statements."—*Journal of Education.*

Annals of Eton College. By W. STERRY, M.A. With numerous Illustrations. Demy 8vo, 7s. 6d.

"A treasury of quaint and interesting reading. Mr. Sterry has by his skill and vivacity given these records new life."—*Academy.*

Annals of Shrewsbury School. By G. W. FISHER, M.A., late Assistant Master. With numerous Illustrations. Demy 8vo, 10s. 6d.

"This careful, erudite book."—*Daily Chronicle.*

"A book of which Old Salopians are sure to be proud."—*Globe.*

Annals of Westminster School. By J. SARGEAUNT, M.A., Assistant Master. With numerous Illustrations. Demy 8vo, 7s. 6d.

General.

Educational Reform. By FABIAN WARE, M.A. Crown 8vo, 2s. 6d.

An attempt by an expert to forecast the action and influence of the New Secondary Education Act, with suggestions for useful developments.

Ballads of the Brave. Poems of Chivalry, Enterprise, Courage, and Constancy. Edited by Rev. F. LANGBRIDGE. Second Edition. Crown 8vo, 3s. 6d.; School Edition, 2s. 6d.

"A very happy conception happily carried out. These '*Ballads of the Brave*' are intended to suit the real tastes of boys, and will suit the taste of the great majority."—*Spectator.*

"The book is full of splendid things."—*World.*

The Rights and Duties of the English Citizen. By H. E. MALDEN, M.A. 1s. 6d.

"There are few people better qualified to write on Citizenship than Mr. Malden, who of course gives the historical development of all our rights and privileges. It is an eminently readable little book—not the less so because its author fearlessly states his personal convictions on most matters."—*Educational Review.*

English Records. A Companion to the History of England. By H. E. MALDEN, M.A. Crown 8vo, 3s. 6d.

A book which aims at concentrating information upon dates, genealogy, officials, constitutional documents, etc., which is usually found scattered in different volumes.

A Digest of Deductive Logic. By JOHNSON BARKER, B.A. Crown 8vo, 2s. 6d.

A note book intended to be used side by side with the ordinary Manual. It offers an outline of the subject and a fuller discussion of the points likely to be overlooked or omitted.

A Class-Book of Dictation Passages. By W. WILLIAMSON, M.A. *Fourth Edition.* Crown 8vo, 1s. 6d.

The Metric System. By LEON DELBOS. Crown 8vo, 2s.

A theoretical and practical guide, for use in elementary schools and by the general reader. Containing a number of graduated problems with answers.

A Primer of the Bible. By W. H. BENNETT, M.A. Second Edition. Crown 8vo, 2s. 6d.

This Primer sketches the history of the books which make up the Bible, in the light of recent criticism. It gives an account of their character, origin, and composition, as far as possible in chronological order.

A Primer of Wordsworth. By LAURIE MAGNUS. Crown 8vo, 2s. 6d.

This volume contains a concise biography of the poet, a critical appreciation of his work in detail, and a bibliography.

A Primer of Burns. By W. A. CRAIGIE. Crown 8vo, 2s. 6d.

This book is planned on a method similar to the "Primer of Tennyson." It has also a glossary.

"A valuable addition to the literature of the poet."—*Times.*
"An excellent short account."—*Pall Mall Gazette.*
"An admirable introduction."—*Globe.*

A Primer of Tennyson. By W. M. DIXON, M.A., Professor of English Literature at Mason College. Crown 8vo, 2s. 6d.

"Much sound and well-expressed criticism and acute literary judgments. The bibliography is a boon."—*Speaker.*

A Short Story of English Literature. By EMMA S. MELLOWS. Crown 8vo, 3s. 6d.

The history of English literature told in a simple style for young students. It is particularly rich in biographical detail, and contains a considerable number of illustrative extracts.

University Extension Series.

A series of books on historical, literary, and scientific subjects, suitable for extension students and home reading circles. Each volume is complete in itself, and the subjects are treated by competent writers in a broad and philosophic spirit.

EDITED BY J. E. SYMES, M.A.,
PRINCIPAL OF UNIVERSITY COLLEGE, NOTTINGHAM.

Crown 8vo. Price (with some exceptions) 2s. 6d.

The Industrial History of England. By H. DE B. GIBBINS, Litt.D., M.A., late Scholar of Wadham College, Oxon., Cobden Prizeman. Sixth Edition, Revised. With Maps and Plans. 3s.

"A compact and clear story of our industrial development. A study of this concise but luminous book cannot fail to give the reader a clear insight into the principal phenomena of our industrial history. The editor and publishers are to be congratulated on this first volume of their venture, and we shall look with expectant interest for the succeeding volumes of the series."—*University Extension Journal.*

A History of English Political Economy. By L. L. PRICE, M.A., Fellow of Oriel College, Oxon. Third Edition.

Problems of Poverty: An Inquiry into the Industrial Conditions of the Poor. Fourth Edition. By J. A. HOBSON, M.A.

Victorian Poets. By A. SHARP.

The French Revolution. By J. E. SYMES, M.A.

Psychology. By F. S. GRANGER, M.A., Lecturer in Philosophy at University College, Nottingham. Second Edition.

The Evolution of Plant Life: Lower Forms. By G. MASSEE, Kew Gardens. With Illustrations.

Air and Water. By Prof. V. B. LEWES, M.A. Illustrated.

The Chemistry of Life and Health. By C. W. KIMMINS, M.A. Illustrated.

The Mechanics of Daily Life. By V. P. SELLS, M.A. Illustrated.

English Social Reformers. By H. DE B. GIBBINS, Litt.D., M.A.

English Trade and Finance in the Seventeenth Century. By W. A. S. HEWINS, B.A.

The Chemistry of Fire. The Elementary Principles of Chemistry. By M. M. PATTISON MUIR, M.A. Illustrated.

A Text-Book of Agricultural Botany. By M. C. POTTER. M.A., F.L.S. Illustrated. 3s. 6d.

The Vault of Heaven. A Popular Introduction to Astronomy. By R. A. GREGORY. With numerous Illustrations.

Meteorology. The Elements of Weather and Climate. By H. N. DICKSON, F.R.S.E., F.R.MET.SOC. Illustrated.

A Manual of Electrical Science. By G. J. BURCH, M.A. F.R.S. Illustrated. 3s.

The Earth: An Introduction to Physiography. By EVAN SMALL, M.A. Illustrated.

Insect Life. By F. W. THEOBALD, M.A. Illustrated.

English Poetry from Blake to Browning. By W. M. DIXON, M.A.

English Local Government. By E. JENKS, M.A., Professor of Law at University College, Liverpool.

The Greek View of Life. By G. L. DICKINSON, Fellow of King's College, Cambridge. Second Edition.

PRINTED BY MORRISON AND GIBB LIMITED, EDINBURGH